

**BASAAIR AL-DARAJAAT
FI FAZAIL AAL-E-MUHAMMAD^{asws}
BY**

**ABU JA'FAR MUHAMMAD BIN AL-HASSAN
BIN AL-FAROOKH AL-SAFFAAR
Companion of Imam Hassan Al-Askari^{asws}**

" الجزء الخامس "

Part Five

TABLE OF CONTENTS

CHAPTER 1 –WHAT IS WITH THE IMAMS ^{asws} FROM THE GREAT NAME OF ALLAH ^{azwj} (ISM AAZAM) AND KNOWLEDGE OF THE BOOK.....	4
CHAPTER 2 – REGARDING THE IMAMS ^{asws} , WITH THEM ^{asws} IS THE GREAT NAME OF ALLAH ^{azwj} WHICH IF THEY ^{asws} ASK BY IT, THEY ^{asws} WOULD BE ANSWERED	9
CHAPTER 3 – WHAT IS DELIVERED TO THE IMAMS DURING THE NIGHT OF POWER (LAYLAT UL QADR) FROM WHAT IS GOING TO HAPPEN DURING THAT YEAR AND THE DESCENT OF THE ANGELS TO THEM ^{asws}	13
CHAPTER 4 – REGARDING THE MESSENGER OF ALLAH ^{saww} , HE ^{saww} COULD READ AND WRITE IN ALL LANGUAGES	19
CHAPTER 5 – REGARDING AMIR-UL-MOMINEEN ^{asws} AND THE DETERMINED ONES (UI UI AZM), WHICH ONE OF THEM IS MORE KNOWLEDGEABLE	21
CHAPTER 6 – REGARDING THE IMAMS ^{asws} BEING HIGHER THAN MUSA ^{as} AND AL-KHIZR ^{as} ...	24
CHAPTER 7 – REGARDING THEM ^{asws} , THEY ^{asws} ADDRESS THEM AND HEAR THE SOUND AND THERE COMES TO THEM ^{asws} AN IMAGE GREATER THAN JIBRAEEL AND MIKAEEL.....	27
CHAPTER 8 – REGARDING THE IMAM ^{asws} , JIBRAEEL AND MIKAEEL AND THE ANGEL OF DEATH APPEAR TO HIM ^{asws}	29
CHAPTER 9 – WHAT IS INSPIRED TO THE IMAM ^{asws} WHICH IS NOT IN THE BOOK AND THE SUNNAH, FROM THE PROBLEMS.....	31
CHAPTER 10 – REGARDING THE IMAMS, THEY ^{asws} RECOGNISE THE THOUGHTS AND NARRATE THE SELF BEFORE THEY ^{asws} ARE INFORMED ABOUT IT	32
CHAPTER 11 – REGARDING THE IMAMS ^{asws} , THEY ^{asws} INFORM THEIR ^{asws} SHIITES OF THEIR ACTIONS, AND OF THEIR SECRETS, AND OF THEIR HIDDEN ACTIONS, ALTHOUGH THEY ARE HIDDEN FROM THEM ^{asws}	40
CHAPTER 12 – REGARDING THE IMAMS ^{asws} , THEY ^{asws} INFORM THEIR ^{asws} SHIITES OF WHAT THEY ARE HIDING, AND NARRATING THEMSELVES ALTHOUGH THEY ARE HIDDEN FROM THEM ^{asws}	49
CHAPTER 13 – THE POWER WHICH WAS GIVEN TO THE PROPHET ^{saww} AND THE IMAMS ^{asws} AFTER HIM ^{saww} , THAT THE TREE OBEYED THEM BY THE PERMISSION OF ALLAH ^{azwj} BLESSED AND HIGH	52
CHAPTER 14 – REGARDING THE IMAMS ^{asws} , THEY KNOW THE ONES WHO COME TO THEIR ^{asws} DOORS, AND KNOW OF THEIR PLACE BEFORE THEY ^{asws} SEEK PERMISSION FROM THEM ^{asws}	56
CHAPTER 15 – REGARDING THE IMAMS ^{asws} FROM THE PROGENY OF MUHAMMAD ^{saww} , WHEN THEY ^{asws} APPEAR, THEY ^{asws} WILL JUDGE BY THE JUDGEMENT OF THE FAMILY OF DAWOOD ^{as}	57

CHAPTER 16 – REGARDING THE IMAMS^{asws}, THEY RECOGNISE THE ONES WHO FALL SICK FROM THEIR^{asws} SHIITES, AND THEY^{asws} GRIEVE, AND SUPPLICATE, AND SAY AMEEN ON THE SUPPLICATION OF THEIR^{asws} SHIITES, AND THEY ARE HIDDEN FROM THEM^{asws} 59

CHAPTER 17 – REGARDING THE SPEECH OF THE IMAMS^{asws} TO THEIR^{asws} SHIITES, IF THERE WAS A SEAL ON THEIR MOUTHS, AND THEY COULD KEEP IT CONCEALED WITHIN THEMSELVES, THEY^{asws} WOULD HAVE INFORMED THEM THE WHOLE OF WHAT WOULD HAVE HURT THEM FROM THE DEATHS AND THE AFFLICTIONS AND MORE 61

(1) باب مما عند الائمة عليهم الصلوة والسلام من اسم الله الاعظم وعلم الكتاب

CHAPTER 1 –WHAT IS WITH THE IMAMS^{asws} FROM THE GREAT NAME OF ALLAH^{azwj} (ISM AAZAM) AND KNOWLEDGE OF THE BOOK

(1) حدثنا أبو القاسم قال حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسن الصفار قال حدثني يعقوب بن يزيد عن الحسن بن علي بن فضال عن عبد الله بن بكير عن أبي عبد الله عليه السلام قال كنت عنده فذكروا سليمان وما أعطى من العلم وما أوتي من الملك فقال لي وما أعطى سليمان بن داود إنما كان عنده حرف واحد من الاسم الاعظم وصاحبكم الذي قال الله قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب و كان والله عند علي عليه السلام علم الكتاب فقلت صدقت والله جعلت فداك.

1 – It has been narrated to us Abu Al-Qasim, from Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Al-Hassan Al-Saffaar, from Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Bin Fazaal, from Abdullah Bin Bakeyr, who has said the following:

‘I was with Abu Abdullah^{asws}, and I mentioned Suleiman^{as} and what he^{as} had been Given from the knowledge and what he^{as} had been Given from the kingdom’. He^{asws} said to me: ‘And Suleiman Bin Dawood^{as} had not been Given (all of the knowledge) but he^{as} had with him^{as} one letter from the Great Name (*Ism Aazam*), and your Imam^{asws} is the one about whom^{asws} Allah^{azwj} Says **[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book,** and by Allah^{azwj}, with Ali^{asws} was the knowledge of the Book’. I said, ‘You^{asws} have spoken the truth, by Allah^{azwj}, may I be sacrificed for you^{asws}’.

(2) حدثنا احمد بن موسى عن الحسن بن موسى الخشاب عن عبد الرحمن بن كثير الهاشمي عن أبي عبد الله عليه السلام قال قال الذي عنده علم من الكتاب انا اتيك به قبل ان يرتد اليك طرفك قال ففرج أبو عبد الله عليه السلام بين اصابعه فوضعها على صدره ثم قال والله عندنا علم الكتاب كله.

2 – It has been narrated to us Ahmad Bin Musa, from Al-Hassan Bin Musa Al-Khashaab, from Abdul Rahman Bin Kaseer Al-Hashmy, who has said the following:

I asked from Abu Abdullah^{asws} about (the Verse) **‘[27:40] One who had knowledge from the Book said: I will bring it to you in the twinkling of an eye’**. Abu Abdullah^{asws} took his^{asws} fingers and placed it on his^{asws} chest, and said: ‘By Allah^{azwj}, with us^{asws} is the knowledge of the Book, all of it’.

(3) حدثنا ابراهيم بن هاشم عن محمد بن سليمان بن سدير قال كنت انا وابو بصير وميسر ويحيى البزاز وداود الرقي في مجلس أبي عبد الله عليه السلام إذ خرج إلينا وهو مغضب فلما أخذ مجلسه قال يا عجباً لأقوام يزعمون انا نعلم الغيب وما يعلم إلا الله لقد هممت بضرب خادمتي فلانة فذهبت عني فما عرفتها في أي بيوت الدار هي

3 – It has been narrated to us Ibrahim Bin Hashim, from Muhammad Bin Suleiman Bin Sudeyr who said:

‘I and Abu Baseer, and Maysar, and Yahya Al-Bazaaz, and Dawood Al-Raqy were in a session with Abu Abdullah^{asws} when he^{asws} came out to us and he^{asws} seemed unhappy when he^{asws} resumed the session (with us). He^{asws} said: ‘O, I^{asws} wonder at people who are claiming that I^{asws} have the knowledge of that which is kept by Allah^{azwj} (the knowledge of the 73rd Letter, which Allah^{azwj} has Kept for Himself^{azwj}) I^{asws} have resolved it by rebuking so and so female servant of mine. She has gone and has hidden herself from me in one of the houses.

فلما ان قام من مجلسه وصار من منزله دخلت انا وابو بصير وميسر على أبي عبد الله عليه السلام فقلنا له جعلنا فداك سمعنا تقول كذا وكذا في امر خادمك ونحن نعلم انك تعلم علما كثيرا ولا ننسبك إلى علم الغيب قال فقال ياسدير ما تقرأ القرآن قال قلت قرأناه جعلت فداك قال فهل وجدت فيما قرأت من كتاب الله قال الذي عنده علم من الكتاب انا اتيك به ما كان عنده من علم الكتاب قال قلت فاخبرني حتى اعلم

When he^{asws} stood up from his^{asws} session, and went to his^{asws} home, I and Abu Baseer, and Maysar entered with Abu Abdullah^{asws}. We said to him^{asws}, 'May we be sacrificed for you^{asws}, we heard you^{asws} say such and such regarding the matter of your^{asws} female servant, and we know that you^{asws} have a lot of knowledge, and we do not assign to you the knowledge of the unseen'. He^{asws} said: 'O Sudeyr, you do not read the Quran?' I said, 'We have read it, may I be sacrificed for you^{asws}'. He^{asws} said: 'Have you not found therein in your reading from the Book of Allah^{azwj} **[27:40] One who had knowledge from the Book said: I will bring it to you**', he had (some) knowledge from the Book'. I said, 'Inform me until I come to know'.

قال قدر قطرة من المطر الجود في البحر الاخضر ما يكون ذلك من علم الكتاب قال قلت جعلت فداك ما اقل هذا قال ياسدير ما اكثره ان لم ينسبه إلى العلم الذي اخبرك يا سدير فهل وجدت فيما قرأت من كتاب الله قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب كله قال واوماء بيده إلى صدره فقال علم الكتاب كله والله عندنا ثلثا.

He^{asws} said: 'The drops from the rain, the abundance of the greenery in the sea, that is the knowledge from the Book'. I said, 'May I be sacrificed for you, this is not a little'. He^{asws} said: 'O Sudeyr, what if most of it is not attributed to the knowledge which I^{asws} am informing you of? O Sudeyr, have you found in your reading from the Book of Allah^{azwj} **[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book** all of it'. And he^{asws} indicated by his^{asws} hand to his^{asws} chest saying: 'Knowledge of the Book, all of it, by Allah^{azwj}, is with us^{asws}, three times'.

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن القاسم بن سليمان عن جابر قال قال أبو جعفر عليه السلام في هذه الآية قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب قال هو على بن ابي طالب عليه السلام.

4 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Al-Qasim Bin Suleiman, from Jabir who said:

'Abu Abdullah^{asws} said regarding this Verse **[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book**, : 'He^{asws} is Ali^{asws} Bin Abu Talib^{asws}'.

(5) حدثنا احمد بن الحسن بن فضال عن عبد الله بن بكير عن نجم عن ابي جعفر عليه السلام في قول الله تعالى قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب قال على عليه السلام عنده علم الكتاب.

5 – It has been narrated to us Ahmad Bin Al-Hassan Bin Fazaal, from Abdullah Bin Bakeyr, from Najam, who has said the following:

Abu Ja'far^{asws}, regarding the Statement of Allah^{azwj} the High **[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book**, said: ' (its about) Ali^{asws}, with him^{asws} is knowledge of the Book'.

(6) حدثنا على بن الحسن بن علي بن فضال عن ابيه عن ابراهيم الاشعري عن محمد بن مروان عن نجم عن ابي جعفر عليه السلام في قول الله عزوجل قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب قال صاحب علم الكتاب على عليه السلام.

6 – It has been narrated to us Ali Bin Al-Hassan Bin Ali Bin Fazaal, from his father, from Ibrahim Al-Ash'ary, from Muhammad Bin Marwaan, from Najam, who has said:

Abu Ja'far^{asws}, regarding the Statement of Allah^{azwj} Mighty and Majestic **[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book**, said: 'The Master of knowledge of the Book is Ali^{asws}'.

(7) حدثنا بعض اصحابنا عن الحسن بن موسى عن عبد الرحمن بن كثير عن ابي عبد الله عليه السلام في قول الله عزوجل قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب قال ايانا عنى وعلى عليه السلام اولنا وافضلنا وخيرنا.

7 – It has been narrated to us one of our companions, from Al-Hassan Bin Musa, from Abdul Rahman Bin Kaseer, who has said:

Abu Abdullah^{asws}, regarding the Statement of Allah^{azwj} Mighty and Majestic **[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book**, said: 'It means us^{asws}, and Ali^{asws} is the first one of us^{asws}, and the highest one of us^{asws} and the best one of us^{asws}'.

(8) حدثنا احمد بن محمد عن الربيع بن محمد عن النضر بن سويد عن موسى بن بكر عن فضيل بن يسار عن ابي عبد الله عليه السلام في قول الله تعالى قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب قال على عليه السلام.

8 – It has been narrated to us Ahmad Bin Muhammad, from Al-Rabi'e Bin Muhammad, from Al-Nazar Bin Suweyd, from Musa Bin Bakr, from Fazeyl Bin Yasaar, who has said:

Abu Abdullah^{asws}, regarding the Statement of Allah^{azwj} the High **[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book**, said: '(it's about) Ali^{asws}'.

(9) حدثنا عباد بن سليمان عن سعد بن سعد عن احمد بن عمر عن ابي الحسن الرضا عليه السلام في قول الله عزوجل قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب قال على عليه السلام.

9 - It has been narrated to us Abaad Bin Suleyman, from Sa'd Bin Sa'd, from Ahmad Bin Umar, who has the following:

Abu Al-Hasssan Al-Reza^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic **[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book**, said: '(its about) Ali^{asws}'.

(10) حدثنا عبد الله بن احمد عن الحسن بن موسى عن عبد الرحمن بن ابي نجران عن مثنى قال سألته عن قول الله عزوجل ومن عنده علم الكتاب قال نزلت في على عليه السلام بعد رسول الله صلى الله عليه وآله وفي الأئمة بعده.

10 – It has been narrated to us Abdullah Bin Ahmad, from Al-Hassan Bin Musa, from Abdul Rahmaan Bin Abu Najran, from Masny who said:

'I asked him^{asws} about the Statement of Allah^{azwj} Mighty and Majestic **[13:43] and whoever has knowledge of the Book**, he^{asws} said: 'This Came down regarding Ali^{asws} after the Messenger of Allah^{saww}, and regarding the Imams^{asws} after him^{asws}'.

(11) حدثنا احمد بن محمد عن البرقي عن نضر بن سويد عن يحيى الحلبي عن بعض اصحابنا قال كنت مع ابي جعفر عليه السلام في المسجد احدثه إذ مر بعض ولد عبد الله بن سلام وقلت جعلت فداك هذا ابن الذي يقول الناس عنده علم الكتاب قال لا انما ذلك على عليه السلام نزلت فيه خمس آيات احدها قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب.

11 – It has been narrated to us Ahmad Bin Muhammad, from Al-Barqy, from Nazar Bin Suweyd, from Yahya Al-Halby, from one of our companions who said:

'I was with Abu Ja'far^{asws} in the Mosque, when one of the sons of Abdullah Bin Salaam passed by and I said, 'May I be sacrificed for you^{asws}, this is the son of the one about whom the people say that with him is knowledge of the Book'. He^{asws} said: 'No, but that is with Ali^{asws}. Five Verses Came down regarding him^{asws}, one of them is **[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book**'.

(12) حدثنا محمد بن الحسين ويعقوب بن يزيد عن ابن ابي عمير عن عمر بن اذينة عن بريد بن معاوية قال قلت لابي جعفر عليه السلام قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب قال ايانا عنى وعلى عليه السلام اولنا وعلى افضلنا وخيرنا بعد النبي صلى الله عليه وآله.

12 – It has been narrated to us Muhammad Bin Al-Husayn and Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Umar Bin Azina, from Bureyd Bin Muawiya who said:

'I said to Abu Ja'far^{asws} **[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book**, he^{asws} said: 'It means us^{asws}, and Ali^{asws} is the first of us^{asws}, the highest of us^{asws}, and the best of us^{asws} after the Prophet^{saww}'.

(13) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن الفضيل عن ابي الحسن عليه السلام في قول الله عزوجل قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب قال هو علي بن ابي طالب عليه السلام.

13 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Al-Fazeyl who has said the following:

Abu Al-Hassan^{asws}, regarding the Statement of Allah^{azwj} Mighty and Majestic **[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book**, has said: 'He^{asws} is Ali^{asws} Bin Abu Talib^{asws}'.

(14) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن ايوب بن حر عن ابي بصير عن ابي عبد الله عليه السلام والنضر بن سويد عن عاصم بن حميد عن محمد بن مسلم وفضالة بن ايوب عن ابان عن محمد بن مسلم والنضر بن سويد عن القاسم بن سليمان عن جابر جميعا عن ابي جعفر عليه السلام في قول الله عزوجل قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب قال هو علي بن ابي طالب عليه السلام.

14 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ayub Bin Hur, from Abu Baseer, from Abu Abdullah^{asws}, as well as Al-Nazar Bin Suweyd, from Aasim Bin Hameed, from Muhammad Bin Muslim, and Fazaalat Bin Ayub, from Abaan, from Muhammad bin Muslim and Al-Nazar Bin Suweyd, from Al-Qasim Bin Suleyman, from Jaber altogether, have said the following:

Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic **[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book**, has said: 'He^{asws} is Ali^{asws} Bin Abu Talib^{asws}'.

(15) حدثنا احمد بن محمد عن الحسين بن سعيد عن احمد بن محمد عن حماد بن عثمان عن ابي بصير عن ابي عبد الله عليه السلام قال سألته عن قول الله عزوجل قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب قلت هو علي بن ابي طالب عليه السلام قال فمن عسى ان يكون غيره.

15 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ahmad Bin Muhammad, from Hamaad Bin Usman, from Abu Baseer, who has said the following:

'I asked Abu Abdullah^{asws}, about the Statement of Allah^{azwj} Mighty and Majestic **[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book**, I said, 'Is he^{asws} Ali^{asws} Bin Abu Talib^{asws}?' He^{asws} said: 'Who would it be apart from him^{asws}?'

(16) حدثنا احمد بن محمد عن الحسين بن سعيد عن احمد بن حمزة عن ابان بن عثمان عن ابي مريم قلت لابي جعفر عليه السلام هذا ابن عبد الله بن سلام يزعم ان اباه الذي يقول الله قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب قال كذب ذاك علي بن ابي طالب.

16 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ahmad Bin Hamza, from Abaan Bin Usmaan, from Abu Maryam who said:

'I said to Abu Ja'far^{asws}, 'This son of Abdullah Bin Salaam alleges that his father is the one about whom Allah^{azwj} Says **[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book**'. He^{asws} said: 'It's a lie! That is Ali^{asws} Bin Abu Talib^{asws}'.

(17) حدثنا محمد بن الحسين عن جعفر بن بشير والحسن بن علي بن فضال عن مثنى الحنات عن عبد الله بن عجلان عن ابي جعفر عليه السلام في قول الله عزوجل قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب قال نزلت في علي عليه السلام عالم هذه الامة بعد رسول الله صلى الله عليه وآله.

17 – It has been narrated to us Muhammad Bin Al-Husayn, from Ja'far Bin Basheer and Al-Hassan bin Ali Bin fazaal, from Masny Al-Hanaat, from Abdullah Bin Ajlaan, who has said the following:

Abu Ja'far^{asws}, regarding the Statement of Allah^{azwj} Mighty and Majestic **[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book**, said: 'This Came down regarding Ali^{asws}, Aalim (knowledgeable one) of this community, after the Messenger of Allah^{saww}'.

(18) حدثنا عبد الله بن محمد عن رواء عن الحسن بن علي بن النعمان عن محمد بن مروان عن فضيل بن يسار عن أبي جعفر عليه السلام في قول الله عز وجل قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب قال نزلت في علي بن أبي طالب انه عالم هذه الأمة بعد النبي صلى الله عليه وآله.

18 – It has been narrated to us Abdullah Bin Muhammad, from Al-Hassan Bin Ali Bin Al-No'maan, from Muhammad Bin Marwaan, from Fazeyl Bin Yasaar, who has said:

Abu Ja'far^{asws}, regarding the Statement of Allah^{azwj} Mighty and Majestic [13:43] Say: **Allah is sufficient as a witness between me and you and whoever has knowledge of the Book**, has said: 'This Came down regarding Ali^{asws} Bin Abu Talib^{asws}, Aalim (knowledgeable one) of this community after the Prophet^{saww}'.

(19) حدثنا محمد بن الحسن بن النضر بن شعيب عن محمد بن الفضيل عن أبي حمزة الثمالي عن أبي جعفر عليه السلام قال سمعته يقول في قول الله تبارك وتعالى ومن عنده علم الكتاب قال الذي عنده علم الكتاب هو علي بن أبي طالب.

19 – It has been narrated to us Muhammad Bin Al-Hassan, from Al-nazar Bin Shuaib, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly, who has said the following:

'I heard Abu Ja'far^{asws}, regarding the Statement of Allah^{azwj} Blessed and High [13:43] **whoever has knowledge of the Book**, has said: 'The one with whom^{asws} is knowledge of the Book is Ali^{asws} Bin Abu Talib^{asws}'.

(20) حدثنا محمد بن الحسين ويعقوب بن يزيد عن ابن أبي عمير عن بريد بن معاوية قال قلت لأبي جعفر عليه السلام قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب قال ايانا عنى وعلى اولنا وافضلنا وخيرنا بعد النبي صلى الله عليه وآله.

20 – It has been narrated to us Muhammad Bin Al-Husayn and Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Bureyd Bin Muawiya, who said:

'I asked Abu Ja'far^{asws} about, [13:43] Say: **Allah is sufficient as a witness between me and you and whoever has knowledge of the Book**, he^{asws} said: 'It means us^{asws}, and Ali Bin Abu Talib^{asws} is the first of us^{asws}, and the highest of us^{asws}, and the best of us^{asws}, after the Prophet^{saww}'.

(21) حدثنا أبو الفضل العلوي قال حدثني سعيد بن عيسى الكريزي البصري عن ابراهيم بن الحكم بن ظهير عن ابيه عن شريك بن عبد الله عن عبد الاعلى الثعلبي عن ابي تمام عن سلمان الفارسي (ره) عن امير المؤمنين عليه السلام في قول الله تبارك وتعالى قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب فقال انا هو الذي عنده علم الكتاب و قد صدقه الله واعطاه الوسيلة في الوصية ولا تخلق امة من وسيلته اليه والى الله فقال يا ايها الذين آمنوا اتقوا الله وابتغوا اليه والوسيلة.

21 – It has been narrated to us Abu Al-FazAl-Al-Alawy, from Saeed Bin Isa Al-Karbazy Al-Basry, from Ibrahim Bin Al-Hakam Bin Zaheer, from his father, from Shareek Bin Abdullah, from Abdul A'ala Al-Tha'alby, from Abu Tamaam, from Salman Al-Farsy^{ar}, who has said the following:

Amir-ul-Momineen^{asws} regarding the Statement of Allah^{azwj} Blessed and High [13:43] Say: **Allah is sufficient as a witness between me and you and whoever has knowledge of the Book**, has said: 'I^{asws} am the one with whom^{asws} is knowledge of the Book, and Allah^{azwj} has Ratified it and has Given me^{asws} (to the community) as the means (Al-Waseela) in the bequest, and the community is not empty from the means to the Imam^{asws} and to Allah^{azwj}. He^{azwj} has Said [5:35] **O you who believe! be careful of (your duty to) Allah and seek means of nearness to Him**'.

(2) باب في الامام عليه السلام ان عنده اسم الله الاعظم الذي إذا سأله به اجيب

CHAPTER 2 – REGARDING THE IMAMS^{asws}, WITH THEM^{asws} IS THE GREAT NAME OF ALLAH^{azwj} WHICH IF THEY^{asws} ASK BY IT, THEY^{asws} WOULD BE ANSWERED

(1) حدثنا احمد بن محمد عن الحسين بن سعيد عن عبد الله بن بحر عن عبد الله مسكان عن ابي بصير عن ابي المقدم عن جويرية بن مسهر قال اقبلنا مع امير المؤمنين عليه السلام من قتل الخوارج حتى إذا قطعنا في ارض بابل حضرت صلوة العصر قال فنزل امير المؤمنين ونزل الناس فقال امير المؤمنين يا ايها الناس ان هذه الارض ملعونة وقد عذبت من الدهر ثلث مرات وهي احدى المؤتفكات وهي اول ارض عبد فيها وثن انه لا يحل لنبي ولوصي نبي ان يصلي فيها فامر الناس فمالوا عن جنبى الطريق يصلون وركب بغلة رسول الله فمضى عليها

1 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Abdullah Bin Bahr, from Abdullah Muskaan, from Abu Baseer, from Abu Al-Maqdaam, from Juweiriya Bin Mas'har who said:

'We were with Amir-ul-Momineen^{asws} from the killing of the *Khawarijites* until when we came to the land of Babel. It was time for the *Asr* (mid-afternoon) Prayer. Amir-ul-Momineen^{asws} descended, and the people descended. Amir-ul-Momineen^{asws} said: 'O you people! This is an accursed land and will be in torment three times, and this is one of the *Al-Mowtafaqaat*, and it is the first land in which the idol was worshipped and praised. It is not permitted for the Prophet^{saww} or the successor^{asws} of the Prophet^{saww} to Pray therein'. He^{asws} ordered the people to deviate from the side of the road to Pray, and he^{asws} rode the mule of the Messenger of Allah^{saww} and went towards it.

قال جويرية فقلت والله لا تبعن امير المؤمنين ولا قلدنه صلوة اليوم قال فمضيت خلفه فو الله ما صرنا جسر سورا حتى غابت الشمس قال فسببته أو هممت ان اسبه قال فقال يا جويرية اذن قال فقلت نعم يا امير المؤمنين قال فنزل ناحية فتوضاء ثم قام فنطق بكلام لا احسبه الا بالعبرانية ثم نادى بالصلوة فنظرت والله إلى الشمس قد خرجت من بين جبلين لها صرير فصلى العصر وصليت معه قال فلما فرغنا من صلوته عاد الليل كما كان فالتفت إلى فقال يا جويرية بن مسهر ان الله يقول فسبح باسم ربك العظيم فاني سألت الله باسمه العظيم فرد على الشمس.

Juweiriya said, 'I said, 'By Allah^{azwj}, I will follow Amir-ul-Momineen^{asws} and will imitate him^{asws} in Prayer today'. I went behind him^{asws}, for, by Allah^{azwj}, we did not come to a bridge or fence until the Sun disappeared'. I found a reason and resolved to insult him^{asws} (Nouzobillah). He^{asws} said: 'O Juweiriya, Call the Azaan (call for Prayer)'. I said, 'Yes, O Amir-ul-Momineen^{asws}'. He^{asws} descended towards an area and performed ablution, then stood up and spoke in a speech that I could not classify it except for (something like) Hebrew. Then he^{asws} called for the Prayer. By Allah^{azwj}, I looked at the Sun and it had come out from between the two mountains with a creaking sound. He^{asws} Prayed *Al-Asr*, and I Prayed with him^{asws}. When he^{asws} had finished his^{asws} Prayer, the night came back as it was before. He^{asws} turned towards me and said: 'O Juweiriya Bin Mas'har, surely, Allah^{azwj} has Said **[56:96] Therefore glorify the name of your Lord, the Great.** I^{asws} asked Allah^{azwj} by His^{azwj} Great Name, the Sun returned'.

(2) حدثنا ابراهيم بن اسحق عن عبد الله بن حماد عن ابي بصير وداود الرقي عن معاوية بن عمار الدهني ومعاوية بن وهب عن ابن سنان قال كنا بالمدينة حين بعث داود بن علي إلى المعلى بن خنيس فقتله فجلس أبو عبد الله فلم يأت شهرًا قال فبعث إليه ان يأتبه فبعث إليه خمس نفر من الحرس قال انتوني فان ابي فانتوني به أو برأسه

2 – It has been narrated to us Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Abu Baseer and Dawood Al-Raqy, from Muawiya Bin Amaar Al-Dahny and Muawiya Bin Wahab, from Ibn Sinan who said:

'We were in Al-Medina, where we were sent by Dawood Bin Ali to Al-Moala Bin Khunays. He wanted us to kill him, but Abu Abdullah^{asws} refused to see us and would not come out for a month. He sent (someone) to him^{asws} to come to him, he^{asws} refused to come. He sent to him^{asws} five from his guards. He said, 'Bring him^{asws} to me, and if he^{asws} refuses, then either bring him^{asws} or his^{asws} head'.

فدخلوا عليه وهو يصلي ونحن نصلى معه الزوال فقالوا اجب داود بن علي قال فان لم اجب قال امرنا ان نأتيه براسك فقال وما اظنكم تقتلون ابن رسول الله قالوا ما ندري ما تقول وما نعرف الا الطاعة قال انصرفوا فانه خير لكم في دنياكم واخرتكم قالوا والله لا ننصرف حتى نذهب بك معنا أو نذهب براسك

We managed to enter where he^{asws} was, and found him^{asws} Praying, and we^{asws} Prayed with him^{asws} to the end'. He (one of us) said, 'I now have to answer to Dawood Bin Ali'. He^{asws} said: 'And if you do not answer?' The person said, 'He has ordered us to bring your^{asws} head'. He^{asws} said: 'And what are you thinking that you will kill the son^{asws} of the Messenger of Allah^{saww}?'. He said, 'We don't know what you^{asws} say, and we do not understand anything but the obedience'. He^{asws} said: 'Leave, for it would be better regarding your world and your Hereafter'. He said, 'By Allah^{azwj}, we will not leave until we go with you^{asws} or we go with your^{asws} head'.

قال فلما علم ان القوم لا يذهبون الا بذهاب راسه وخاف على نفسه قالوا رأيناه قد رفع يديه فوضعهما على منكبيه ثم بسطهما ثم دعا بسبابته فسمعناه يقول الساعة الساعة فسمعنا صراخا عاليا فقالوا له قم فقال لهم اما ان صاحبكم قد مات وهذا الصراخ عليه فابعثوا رجلا منكم فان لم يكن هذا الصراخ عليه قمت معكم قالوا فبعثوا رجلا منهم فما لبث ان اقبل فقال يا هؤلاء قد مات صاحبكم وهذا الصراخ عليه فانصرفوا

He said, 'When the group realised that they will not be going except with his^{asws} head, they feared for their selves. They said, 'We saw him^{asws} raise his^{asws} hands and place them on his^{asws} shoulder, then supplicated by his^{asws} forefinger. We heard him^{asws} say: 'The time, the time!' We heard a high pitched scream'. They said to him^{asws}, 'Stand up'. He^{asws} said to them: 'But, it is your master that has died, and this is his scream. Send one of your men, for if this scream is not him, I^{asws} will stand with you'. He said, 'They sent one of their men. It wasn't long before he returned. He said, 'O you all, your master has died, and this screaming was his'. They left.

فقلت له جعلنا الله فداك ماكان حاله قال قتل مولاى المعلى بن خنيس فلم اته منذ شهر فبعث إلى ان اتيه فلما ان كان الساعة لم اته فبعث إلى ليضرب عنقي فدعوت الله باسمه الاعظم فبعث الله إليه ملكا بحربة قطعته في مذاكيره فقتله فقلت له فرفع اليدين ما هو قال الابتهاال فقلت فوضع يديك وجمعها قال التضرع قلت ورفع الاصبع قال البصبة.

I said to him^{asws}, 'May Allah^{azwj} Make me to be sacrificed for you^{asws}, what was your^{asws} situation?' He^{asws} said: 'My^{asws} slave killed Moala Bin Khunays. I^{asws} did not go to him a month ago. He (Dawood Bin Ali) sent for me^{asws} to come to him. When it was the time, I^{asws} did not go to him. He sent to me^{asws} to strike my^{asws} neck. I called upon Allah^{azwj} by His^{azwj} Great Name. Allah^{azwj} Sent to him an Angel with a spear. He stabbed him in his chest. He killed him'. I said to him^{asws}, 'You^{asws} raised both your^{asws} hands, what was that?' He^{asws} said: 'The invocation'. I said, 'You^{asws} placed your^{asws} hands and brought them together'. He^{asws} said: 'The beseeching'. I said, 'And raised the forefinger?' He^{asws} said: 'The owning up'.

(3) حدثنا محمد بن الحسين عن عبد الله بن جبلة عن ابي الجارود قال سمعت جويرية يقول اسرى على عليه السلام بنا من كربلا إلى الفرات فلما صرنا ببابل قال لى أي موضع يسمى هذا يا جويرية قلت هذه بابل يا امير المؤمنين قال اما انه لا يحل لنبي ولا وصى نبي ان يصلى بارض قد عذبت مرتين قال قلت هذه العصر يا امير المؤمنين فقد وجبت الصلوة يا امير المؤمنين قال قد اخبرتك انه لا يحل لنبي ولا وصى نبي ان يصلى بارض قد عذبت مرتين وهي تتوقع الثالثة إذا طلع كوكب الذنب وعقد جسر بابل قتلوا عليه مائة الف تخوضه الخيل إلى السنايك قال جويرية قلت والله لاقلدن صلوتى اليوم امير المؤمنين وعطف على عليه السلام برأس بغلة رسول الله صلى الله عليه وآله الدلدل حتى جاز سورا قال لى

3 – It has been narrated to us Muhammad Bin Al-Husayn, from Abdullah Bin Jabalat, from Abu Al-Jaroud who said:

‘I heard Juweiriya say, ‘Ali^{asws} travelled with us from Karbala to Al-Furaat. When we passed Babel, he^{asws} said to me: ‘What is the name of this place, O Juweiriya?’ I said, ‘This is Babel, O Amir-ul-Momineen^{asws}’. He^{asws} said: ‘But, it is not permissible for a Prophet^{as} or a successor^{as} of a Prophet^{as} to Pray in a land which has been tormented twice’. I said, ‘This is Al-Asr (mid-afternoon) O Amir-ul-Momineen^{asws}, the Prayer is obligatory, O Amir-ul-Momineen^{asws}’. He^{asws} said: ‘I^{asws} have informed you that it is neither permissible for a Prophet^{as} nor for a successor of a Prophet^{as} to Pray in a land which has been tormented twice, and it is expecting a third when the planet of sin emerges and holds the bridge of Babel and a hundred thousand horses struggle over it to its vicinity’.

Al-Juweiriya said, ‘By Allah^{azwj}, I will imitate Amir-ul-Momineen^{asws} in Prayer today’, and I went along with Ali^{asws} who was on the mule of the Messenger of Allah^{saww}, Al-Dul Dul until he^{asws} gave the permission. He^{asws} said to me: ‘Call the Azaan (call for Prayer) for Al-Asr, O Juweiriya’. He^{asws} called for Prayer in a vacant area, and spoke in a speech which seemed like Syrian or Hebrew. I saw the Sun emerge creaking until it was clear white. Then he^{asws} said: Call the Iqaamat’. I called the Iqaamat. Then he^{asws} led the Prayer and we Prayed with him^{asws}. When he^{asws} ended, the stars turned up. I say, ‘By the Lord^{azwj} of the Kaaba, he^{asws} is a successor^{asws} of the Prophet^{saww}’.

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن احمد بن عبد الله عن الحسين بن المختار عن ابي بصير عن عبد الواحد الانصاري عن ام المقدام الثقفية قالت قال جويرية بن مسهر قطعنا على امير المؤمنين على بن ابي طالب عليه السلام جسر الصراط في وقت العصر فقال ان هذه الارض معذبة لا ينبغي لنبي ولا وصي نبي ان يصلي فيها فمن اراد منكم ان يصلي فليصل قال فتفرق الناس يمنا ويسرة يصلون قال قلت اما والله لاقلدن هذا الرجل صلواتي اليوم ولا اصل حتى يصلي قال فسرنا وجعلت الشمس تسفل قال وجعل يدخلني من ذلك امر عظيم حتى وجب الشمس وقطعنا الارض قال فقال يا جويرية اذن فقلت تقول لي اذن وقد غابت الشمس قال اذن فاذنت ثم قال لي اقم فاقمت فلما قلت قد قامت الصلوة رايت شفتيه يتحركان وسمعت كلاما كانه كلام عبرانية قال فارتفعت الشمس حتى صارت في مثل وقتها في العصر فلما انصرف هوت إلى مكانها واشتبت النجوم قال فقلت اني اشهد انك وصي رسول الله صلى الله عليه وآله قال فقال لي يا جويرية اما سمعت الله يقول فسبح باسم ربك العظيم فقلت بلى قال فاني سئلت ربي باسمه العظيم فردها الله على.

4 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ahmad Bin Abdullah, from Al-Husayn Bin Al-Mukhtar, from Abu Baseer, from Abdul Wahid Al-Ansary, from Umm Al-Maqdaam Al-Saqafy who said:

‘Juweiriya Bin Mas’har cut across the bridge of Al-Saraat with Amir-ul-Momineen^{asws} at the time of Al-Asr (mid-afternoon). He^{asws} said: ‘This land here has been tormented; it neither befit a Prophet^{as} nor a successor of a Prophet^{as} to Pray therein. Whoever from among you intends to Pray can do so’. The people dispersed to the right and to the left to Pray. I said, ‘By Allah^{azwj}, I will emulate this man^{asws} in my Prayer today, and I will not Pray until he^{asws} Prays. We explained and the Sun went and set. He^{asws} went and I abstained from that great matter (Prayer) until the Sun set and we had passed the land. He^{asws} said: ‘O Juweiriya, call the Azaan (call for Prayer)’. I said, ‘You^{asws} are telling me to call the Azaan, but the Sun has disappeared?’ He^{asws} said: ‘Call the Azaan’. I called the Azaan. Then he^{asws} said to me: ‘Call the Iqaamat’. I called the Iqaamat. When I said, ‘The Prayer has been established’ (Qad Qaamat Al-Salaat), I saw that his^{asws} lips were moving, and heard

a speech as if it was the speech in Hebrew'. The Sun returned back until it became the like of what it was at the time of *Al-Asr* (mid-afternoon). When he^{asws} finished, it slumped back in its place and the stars showed up. I said, 'I bear witness that you^{asws} are certainly the successor^{asws} of the Messenger of Allah^{saww}'. He^{asws} said to me: 'O Juweiriya, but have you hear Allah^{azwj} Say **[56:96] Therefore glorify the name of your Lord, the Great,?**' I said, 'Yes'. He^{asws} said: 'I^{asws} asked my Lord^{azwj} by His^{azwj} Great Name, Allah^{azwj} Returned it for me^{asws}'.

(3) باب ما يلقي إلى الانمة في ليلة القدر مما يكون في تلك السنة ونزول الملائكة عليهم

CHAPTER 3 – WHAT IS DELIVERED TO THE IMAMS DURING THE NIGHT OF POWER (LAYLAT UL QADR) FROM WHAT IS GOING TO HAPPEN DURING THAT YEAR AND THE DESCENT OF THE ANGELS TO THEM^{asws}

(1) حدثنا يعقوب بن يزيد عن محمد بن ابى عمير عن الحسين بن بكير عن ابن بكير عن ابى عبد الله عليه السلام قال ان ليلة القدر يكتب ما يكون منها في السنة إلى مثلها من خير أو شر أو موت أو حياة أو مطر ويكتب فيها وفد الحاج ثم يقضى ذلك إلى اهل الارض فقلت إلى من من اهل الارض فقال إلى من ترى.

1 – It has been narrated to us Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Al-Husayn Bin Bakeyr, from Ibn Bakeyr, who has said the following:

Abu Abdullah^{asws} said: 'In the Night of Power (Laylat Ul Qadr) He^{azwj} Writes what is going to happen from it during the year, for example the good, or evil, or death, or life, or rain, and He^{azwj} Writes in it the delegation of the Pilgrims, then Ordains that to the people of the Earth'. I said, 'To whom from, the people of the Earth?' He^{asws} said: 'To the one^{asws} you are looking at'.

(2) حدثنا احمد بن محمد بن على بن الحكم عن سيف بن عميره عن داود بن فرقد قال سألت عن قول الله عزوجل انا انزلناه في ليلة القدر وما ادريك ماليلة القدر قال نزل فيها ما يكون من السنة إلى السنة من موت أو مولود قلت له إلى من فقال إلى من عسى ان يكون ان الناس في تلك الليلة في صلوة ودعاء ومسألة وصاحب هذا الامر في شغل تنزل الملائكة إليه بامور السنة من غروب الشمس إلى طلوعها من كل امر سلام هي له إلى ان يطلع الفجر.

2 – It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sayf Bin Umeyra, from Dawood Bin Farqad who said:

'I asked him^{asws} about the Statement of Allah^{azwj} Mighty and Majestic [97:1] **We have indeed revealed this in the Night of Power**, he^{asws} said: 'Descends in it what is to transpire from the year to the year, from death, or birth'. I said to him^{asws}, 'To whom?' He^{asws} said: 'To me^{asws}, who else might it be? The people during that night are in Prayers, and supplications and questions, whilst the Master^{asws} of this Command is occupied with the descent of the Angels to him^{asws} with the Commands of the year from the setting of the Sun to its rising, from every Command is Peace to him^{asws} until the break of dawn'.

(3) حدثنا العباس بن معروف عن سعدان بن مسلم عن عبد الله بن سنان قال سئلته عن النصف من شعبان فقال ما عندي فيه شئ ولكن إذا كانت ليلة تسع عشر من شهر رمضان قسم فيها الارزاق وكتب فيها الاجال وخرج فيها صكاك الحاج واطلع الله إلى عباد فغفر الله لهم الا شارب الخمر فإذا كانت ليلة ثلثة وعشرين فيها يفرق كل امر حكيم ثم ينهى ذلك ويمضى قال قلت إلى من قال إلى صاحبكم ولولا ذلك لم يعلم.

3 – It has been narrated to us Al-Abbas Bin Ma'rouf, from Sa'daan Bin Muslim, from Abdullah Bin Sinan who said:

'I asked him^{asws} about the middle of Sha'baan, he^{asws} said: 'There is nothing in it, but if it was the night of the twenty night of the month of Ramadhaan, the sustenance gets distributed in it, and in it are written down terms, and from it come out the details of the Pilgrims, Allah^{azwj} Gives notice to His^{azwj} servants that Allah^{azwj} will Forgive them except for the drinker of the intoxicants. If it was the night of the twenty third of it, every Wise Command is made distinct, then that is completed and goes past'. I said, 'To whom?' He^{asws} said: 'To your companion^{asws}, and had it not been for that, he^{asws} would not know'.

(4) حدثنا احمد بن محمد بن عمر بن عبد العزيز عن يونس عن الحرث بن المغيرة البصري وعن عمرو بن ابى عمير عن رواه عن هشام قال قلت لابي عبد الله عليه السلام قول الله تعالى في كتابه فيها يفرق كل امر حكيم قال تلك

4 – It has been narrated to us Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Yunus, from Al-Hars Bin Al-Mugheira Al-Basry, and from Amro, from Ibn Abu Umeyr, from Haashim who said:

‘I said to Abu Abdullah^{asws} the Statement of Allah^{azwj} in His^{azwj} Book **[44:4] Therein every wise affair is made distinct**, he^{asws} said: ‘That Night of Power, He^{azwj} Writes down in it the delegation of the Pilgrims, and what is going to happen in it from obedience or disobedience, or death or life, and Allah^{azwj} Makes events to take place in the night and the day whatsoever that He^{azwj} so Desires, then He^{azwj} Delivers it to the Master of the Earth’. Al-Hars Bin Al-Mugheira Al-Basry said, ‘And who is the Master of the earth?’ He^{asws} said: ‘Your companion (Imam^{asws})’.

(5) حدثنا ابراهيم بن هاشم عن يحيى بن ابي عمران الهمداني عن يونس عن داود بن فرقد عن ابي المهاجر عن ابي الهذيل عن ابي جعفر عليه السلام قال يا ابا الهذيل انا لا يخفى علينا ليلة القدر ان الملائكة يطوفون بنا فيها.

5 – It has been narrated to us Ibrahim Bin Hashaam, from Yahya Bin Abu Umraan Al-Hamdany, from Yunus, from Dawood Bin Farqad, from Abu Al-Mahaajir, from Abu Al-Hazeyl who has said:

Abu Ja'far^{asws} has said: ‘O Abu Al-Hazeyl, the Night of Power is not hidden from us^{asws}, for the Angels circle us^{asws} during it’.

(6) حدثنا محمد بن عيسى عن علي بن الحكم عن سيف بن عميرة عن داود بن فرقد قال سألت عن ليلة القدر التي تنزل فيها الملائكة فقال تنزل الملائكة والروح فيها باذن ربهم من كل امر سلام هي حتى مطلع الفجر قال ثم قال لي أبو عبد الله عليه السلام ممن وإلى من وما ينزل.

6 – It has been narrated to us Muhammad Bin Isa, from Ali Bin Al-Hakam, from Sayf Bin Umeyra, from Dawood Bin Farqad, who said:

‘I asked him^{asws} about the Night of Power in which the Angels descend, he^{asws} said: **‘[97:4] The angels and the Spirit descend therein, by the permission of their Lord, with all decrees. [97:5] Peace until the rising of the dawn’**, then Abu Abdullah^{asws} said to me: ‘From where, and upon who and what do they descend with (Amr)’.

(7) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن الحسن بن موسى عن سعيد بن يسار قال كنت عند المعلى بن خنيس إذ جاء رسول ابي عبد الله عليه السلام فقلت له سله عن ليلة القدر فلما رجع قلت له سألتك قال نعم فاخبرني بما اردت وما لم ارد قال ان الله يقضى فيها مقادير تلك السنة ثم يقذف به إلى الارض فقلت إلى من فقال لي من ترى يا عاجز أو يا ضعيف.

7 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Al-Hassan Bin Musa, from Saeed Bin Yasaar who said:

‘I was with Moala Bin Khunays, when the messenger of Abu Abdullah^{asws} came. I said to him, ‘Ask him^{asws} about the Night of Power when you return’. He said, ‘Yes, he^{asws} has informed me with what I wanted. He^{asws} said: ‘During it are Ordained the estimates for that year, then He^{azwj} Delivers it to the Earth’. I said, ‘To whom?’ He^{asws} said to me^{asws}: ‘To the one you are looking at, O the lost one!’.

(8) حدثنا محمد بن عيسى عن علي بن اسماعيل عن الحسن بن موسى عن معلى بن خنيس عن ابي عبد الله عليه السلام قال إذا كان ليلة القدر كتب الله فيها ما يكون قال ثم يريني به قال قلت إلى من قال إلى من ترى يا احمق.

8 – It has been narrated to us Muhammad Bin Isa, from Ali Bin Ismail, from Al-Hassan Bin Musa, from Moala Bin Khunays who has said:

Abu Abdullah^{asws} has said: ‘If it was the Night of Power, Allah^{azwj} Writes in it what will be happening’. Then he^{asws} looked at me. I asked, ‘To whom?’ He^{asws}: ‘To the one you are looking at, O senseless’.

(9) حدثنا احمد بن محمد عن علي بن الحكم وغيره عن سيف بن عميرة عن حسان عن ابن داود عن بريده قال كنت جالسا مع رسول الله صلى الله عليه وآله وعلى عليه السلام معه إذ قال يا علي ألم اشهدك معي سبعة مواطن الموطن الخامس ليلة القدر خصصنا ببركتها ليست لغيرنا.

9 – It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, and someone else, from Sayf Bin Umeyra, from Hasaan, from Ibn Dawood, from Bureyda who said:

'I was seating with the Messenger of Allah^{saww}, and Ali^{asws} was with him^{saww}, when he^{saww} said: 'O Ali^{asws}, have I^{saww} not witnessed you^{asws} with me^{asws} on seven occasions? The fifth occasion is the Night of Power, especially its Blessings, these are not for anyone other than us^{asws}'.

(10) حدثنا محمد بن عيسى عن علي بن الحكم عن الحسن بن موسى عن معلى بن خنيس عن ابي عبد الله عليه السلام قال إذا كان ليلة القدر كتب الله فيها ما يكون ثم يريني به قال قلت إلى من قال إلى من ترى يا احمق.

10 – It has been narrated to us Muhammad Bin Isa, from Ali Bin Al-Hakam, from Al-Hassan Bin Musa, from Moala Bin Khunays, who has reported:

Abu Abdullah^{asws} said: 'When it is the Night of Power, Allah^{azwj} Writes down in it what will be happening'. Then he^{asws} looked at me. I said, 'To whom?' He^{asws} said: 'To the one you are looking at, O senseless!'.

(11) حدثنا سلمة بن الخطاب قال حدثنا عبد الله بن محمد عن عبد الله بن القاسم عن محمد بن حمران عن ابي عبد الله عليه السلام قال قلت له ان الناس يقولون ان ليلة النصف من شعبان تكتب فيه الاجال وتقسم فيه الارزاق وتخرج صكاك الحاج فقال ما عندنا في هذا شيء ولكن إذا كانت ليلة تسع عشر من شهر رمضان يكتب فيها الاجال ويقسم فيها الارزاق ويخرج صكاك الحاج ويطلع الله على خلقه فلا يبقى مؤمن الا غفر له الا شارب مسكر فإذا كانت ليلة ثلث وعشرين فيها يفرق كل امر حكيم امضاه ثم انهاه قال قلت إلى من جعلت فداك فقال إلى صاحبكم ولولا ذلك لم يعلم ما يكون في تلك السنة.

11 – It has been narrated to us Salmat Bin Al-khataab, from Abdullah Bin Muhammad, from Abdullah Bin Al-Qasim, from Muhammad Bin Hamraan, who has reported:

'I said to Abu Abdullah^{asws} that the people are saying that the night of the middle of Shabaan, the terms, and the sustenance is distributed during it, and the details of the Pilgrims come out'. He^{asws} said: 'There is nothing with us^{asws} regarding this thing, but if it was the Night of Power, twenty night of the month of Ramadhaan, He^{azwj} Writes down in it the terms, and He^{azwj} Distributes during it the sustenance, and Brings out the details of the Pilgrims, and Allah^{azwj} has Notified to His^{azwj} creation: "There will not remain a believer, but I^{azwj} will Forgive him except for the drinker of intoxicants". If it was the night of the twenty third of it **[44:4] Therein every wise affair is made distinct**, and dealt with, then completed'. I said, 'To whom, may I be sacrificed for you^{asws}?'. He^{asws} said: 'To your companion^{asws}, and had it not been for that, he^{asws} would not know what will happen in that year'.

(12) حدثنا احمد بن محمد عن الحسن بن العباس بن الحريش قال عرضت هذا الكتاب على ابي جعفر عليه السلام فاقر به قال قال أبو عبد الله عليه السلام قال علي عليه السلام في صبح اول ليلة القدر التي كانت بعد رسول الله صلى الله عليه وآله سلوني فو الله لاخبرنكم بما يكون إلى ثلثمائة وستين يوما من الذر فما دونها فما فوقها ثم لاخبرنكم بشيء من ذلك لا بتكلف ولا برأى ولا بادعاء في علم الا من علم الله وتعليمه والله لا يسألني اهل التورية ولا اهل الانجيل ولا اهل الزبور ولا اهل الفرقان الا فرقت بين كل اهل كتاب بحكم ما في كتابهم قال قلت لابي عبد الله عليه السلام ارايت ما تعلمونه في ليلة القدر هل تمضي تلك السنة وبقي منه شيء لم تتكلموا به قال لا والذي نفسي بيده لو انه فيما علمنا في تلك الليلة ان انصتوا لاعداءكم لنصتوا فالتصت اشد من الكلام.

12 – It has been narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Al-Abbas Bin Al-Hareysh who said:

'I presented this book to Abu Ja'far^{asws} for approval. Abu Ja'far^{asws} said: 'Ali^{asws} said in the first Night of Power which was after the Messenger of Allah^{saww}: 'Ask me, for, by Allah^{azwj}, I will inform you of what will be happening in the three hundred and sixty days from the (smallest) particles, what is apart from that, what is above that. I^{asws}

will be informing you from that, not by effort, and not by opinion, and not by claim in knowledge, but from the Knowledge of Allah^{azwj} and what He^{azwj} has Taught me^{asws}. By Allah^{azwj}, Neither will the People of the Torah, and nor the People of the Evangel, and nor the People of the Psalms, and not the People of the *Furqaan* (Quran) question me^{asws}, but I^{asws} will differentiate between every People of the Book by judging them by what is in their respective Books'. I said to Abu Abdullah^{asws}, 'I can see what you^{asws} know in the Night of Power. Does that year go by and something remains that you^{asws} do not speak of?' He^{asws} said: 'No. By the One in Whose^{azwj} Hand is my^{asws} soul, if only he had learnt our^{asws} knowledge during that night instead of listening to your enemies. Listening is far more difficult than speaking'.

(13) حدثنا عباد بن سليمان عن محمد بن سليمان الديلمي عن ابيه سليمان عن ابي عبد الله عليه السلام قال ان نطفة الامام من الجنة وإذا وقع من بطن امه إلى الارض وقع و هو واضع يده إلى الارض رافع رأسه إلى السماء قلت جعلت فداك ولم ذاك قال ان مناديا يناديه من جو السماء من بطنان العرش من الافق الاعلى يا فلان بن فلان اثبت فانك صفوتي من خلقي وعيبة علمي ولك ولمن تولاك اوجبت رحمتي ومنحت جناني واحلت جوارى ثم وعزتي وجلالى لاصلين من عاداك اشد عذابى وان اوسعت عليهم في دنياى من سعة رزقي قال فإذا انقضى صوت المنادى اجابه هو شهد الله انه لا اله الا هو والملائكة واولو العلم قائما بالقسط لا اله الا هو العزيز الحكيم فإذا قالها اعطاه العلم الاول و العلم الاخر واستحق زيادة الروح في ليلة القدر.

13 – It has been narrated to us Abaad Bin Suleyman, from Muhammad Bin Suleman Al-Daylami, from his father Suleyman, who has said:

Abu Abdullah^{asws} said: 'The seed of the Imam^{asws} is from the Paradise, and when it occurs from the womb of his^{asws} mother to the Earth (Nazool), he^{asws} places his^{asws} hands on the Earth and raises his^{asws} head towards the sky'. I said, 'May I be sacrificed for you^{asws}, and why is that?' He^{asws} said: 'A Caller calls out from the atmosphere of the sky, from inside the Throne, from the high horizon: "O so and so, son of so and so, be steadfast, for you^{asws} are the elite of My^{azwj} creation, and the keeper of My^{azwj} Knowledge, and for you^{asws}, the one who loves you^{asws}, My^{azwj} Mercy will be necessitated for him, and Granting of My^{azwj} Paradise, and a place near to Me^{azwj}. By My^{azwj} Honour and My^{azwj} Majesty, I^{azwj} will Make your^{asws} enemies feel the harshness of My^{azwj} Punishment, although I^{azwj} Expanded for them in the word abundance of My^{azwj} sustenance". He^{asws} said: 'When the Caller ends his voice, he^{asws} responds by saying: **[3:18] Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with justice; there is no god but He, the Mighty, the Wise**'. When he^{asws} says that, he^{asws} is Granted the first knowledge and the last knowledge, and becomes deserving of the visitation of the Spirit in the Night of Power'.

(14) حدثنا الحسن بن احمد بن محمد عن ابيه عن الحسن بن عباس بن حريش انه عرضه على ابي جعفر عليه السلام فاقر به قال فقال أبو عبد الله عليه السلام ان القلب الذى يعاين ما ينزل في ليلة القدر لعظيم الشأن قلت وكيف ذاك يا ابا عبد الله قال ليشق والله بطن ذلك الرجل ثم يؤخذ إلى قلبه ويكتب عليه بمداد النور فذلك جميع العلم ثم يكون القلب مصحفا للبصر ويكون اللسان مترجما للاذن إذا اراد ذلك الرجل علم شئ نظر ببصره وقلبه فكأنه ينظر في كتاب قلت له بعد ذلك وكيف العلم في غيرها ايشق القلب فيه ام لا قال لا يشق لكن الله يلهم ذلك الرجل بالقذف في القلب حتى يخيل إلى الاذن انه تكلم بما شاء الله عمله والله واسع عليم

14 – It has been narrated to us Al-Hassan Bin Ahmad Bin Muhammad, from his father, who has said that Al-Hassan Bin Abbas Bin Hareysh presented the following to Abu Ja'far^{asws} for approval:

'Abu Abdullah^{asws} said: 'The heart which examines what descends in the Night of Power has great importance'. I said, 'And how is that, O Abu Abdullah^{asws}?' He^{asws} said: 'By Allah^{azwj}, it opens up the inside of the Imam^{asws}, then it grabs his^{asws} heart and writes on it by the ink of light. That is the whole of the knowledge. Then the heart becomes the Parchment of the vision, and the tongue becomes the interpreter of the

hearing. When the Imam^{asws} intends to know something, he^{asws} looks by his vision and at his^{asws} heart, it is as if he^{asws} is looking in the Book'. I said to him^{asws}, 'After that, and how is the knowledge, does it crack his^{asws} heart or not?' He^{asws} said: 'No, it does not crack it, but Allah^{azwj} Inspires the Imam^{asws} by throwing it in the heart until it reverberates in the ears, he^{asws} speaks what Allah^{azwj} Desires to Teach him^{asws}, and Allah^{azwj} is of Extensive Knowledge'.

(15) حدثنا عبد الله بن محمد عن محمد بن الحسين بن ابي الخطاب عن محمد بن عبد الله عن يونس عن عمر بن يزيد قال قلت لابي عبد الله عليه السلام ارايت من لم يقر بما يأتكم في ليلة القدر كما ذكر ولم يجده قال اما اذا قامت عليه الحجة من يثق به في علمنا فلم يثق به فهو كافر واما من لا يسمع ذلك فهو في عذر حتى يسمع ثم قال عليه السلام يؤمن بالله ويؤمن للمؤمنين.

15 – It has been narrated to us Abdullah Bin Muhammad, from Muhammad Bin Al-Husayn Bin Abu Al-Khataab, from Muhammad Bin Abdullah, from Yunus, from Umar Bin Yazeed who said:

'I said to Abu Abdullah^{asws}, 'I observe that some who neither accept what comes to you^{asws} in the Night of Power as mentioned neither do they reject it'. He^{asws} said: 'But when a clear proof is given to him he should accept it or one who does not trust it, he becomes an infidel, but the one who does not hear that, he has an excuse, until he hears it'. Then he^{asws} said: **[9:61] he believes in Allah, has faith in the Believers**'.

(16) حدثنا احمد بن محمد واحمد بن اسحق عن القاسم بن يحيى عن بعض اصحابنا عن ابي عبد الله عليه السلام قال كان على بن ابي طالب عليه السلام كثيرا ما يقول ما التقينا عند رسول الله عليه السلام التيمي وصاحبه وهو يقول انا انزلناه في ليلة القدر ويخشع ويكي فيقولان ما اشد رقتك بهذه السورة فيقول لهما انما رقت لما رأت عيناى ووعاه قلبي ولما رأى قلب هذا من بعدى يعنى عليا عليه السلام

16 – It has been narrated to us Ahmad Bin Muhammad Bin Muhammad, and Ahmad Bin Is'haq, from Al-Qasim Bin Yahya, from one of our companions:

Abu Abdullah^{asws} said: 'Ali^{asws} Bin Abu Talib^{asws} used to frequently say whenever met with the Messenger of Allah^{saww}, 'Al-Taymi' and his and he^{saww} said: **[97:1] We have indeed revealed this in the Night of Power**, humbly and tearfully. They both said, 'How you^{saww} have been so extremely affected by this Chapter'. He^{saww} said to them both: 'But I^{asws} was affected when my^{saww} eyes saw, and what my^{saww} heart has stored, and what his^{asws} heart will experience from after me^{saww}, meaning Ali^{asws}'.

فيقولان ارايت وما الذى يرى فيتلوا هذا الحرف تنزل الملائكة والروح فيها باذن ربهم من كل امر سلام هي حتى مطلع الفجر قال ثم يقول هل بقى شئ بعد قوله تبارك وتعالى كل امر فيقولان لا فيقول هل تعلمان من المنزل إليه بذلك فيقولان لا والله يارسول الله فيقول نعم فهل تكون ليلة القدر من بعدى فيقولان نعم قال فهل تنزل الامر فيها فيقولان نعم فيقول إلى من فيقولان لا ندري فيأخذ براسى فيقول ان لم تدريا هو هذا من بعدى قال فان كانا يفرقان تلك الليلة بعد رسول الله من شدة ما يدخلها من الرعب.

They both said: 'What have you^{saww} seen and what will his^{asws} heart experience?' He^{saww} recited this letter (Al-Harf) **[97:4] The angels and the Spirit descend therein, by the permission of their Lord, with all decrees. [97:5] Peace until the rising of the dawn**'. Then he^{saww} said: 'Does anything remain after the Words of the Blessed, the High, 'with all decrees?' The two of them said, 'No'. He^{saww} said: 'Do the two of you know on whom the descent takes place by that?' They both said, 'No, by Allah^{azwj}, O Messenger of Allah^{saww}'. He^{saww} said: 'Yes. Will there be a Night of Power from after me^{saww}?' They both said: 'Yes'. He^{saww} said: 'Will the Command descend therein?' They both said, 'Yes'. He^{saww} said: 'On whom?' They both said, 'We do not know'. He^{saww} grabbed me^{asws} by my^{asws} head, and said: 'If you did not know, this is the one^{asws} after me^{saww}'. Whenever it was the Night of Power and it had to be distinguished, after the Messenger of Allah^{saww}, it was from the intensity of the apprehension'.

(17) وبهذا الاسناد قال لما قبض رسول الله صلى الله عليه وآله هبط جبرئيل ومعه الملائكة و الروح الذين كانوا يهبطون في ليلة القدر قال ففتح لامير المؤمنين عليه السلام بصره فرأهم في منتهى السموات إلى الارض يغسلون النبي صلى الله عليه وآله معه ويصلون معه عليه ويحفرون له والله ما حفر له غيرهم حتى إذا وضع في قبره نزلوا مع من نزل فوضعوه

17 – And by this chain, said:

‘When the Messenger of Allah^{saww} passed away, Jibraeel came down and with him were Angels and the Spirit who used to come down in the Night of Power. The vision of Amir-ul-Momineen^{asws} was opened up, and he^{asws} saw them in the furthest heaven up to the Earth. He^{asws} washed the Prophet^{saww} with their assistance, and Prayed with them, and they dug (the ground) for him^{saww}. By Allah^{azwj}, they did not dig for anyone else, to the extent that they placed him^{saww} in his^{saww} grave, and descended into it along with the ones who descended, and placed him^{saww} there’.

فتكلم وفتح لامير المؤمنين عليه السلام سمعه فسمعه يوصيهم به فبكى وسمعهم يقولون لانالوه جهدا وانما هو صاحبنا بعدك الا انه ليس يعايننا ببصره بعد مرتنا هذه حتى إذا مات امير المؤمنين عليه السلام رأى الحسن والحسين مثل ذلك الذى رأى ورأيا النبي صلى الله عليه وآله ايضا يعين الملائكة مثل الذى صنعوه بالنبي حتى إذا مات الحسن رأى منه الحسين مثل ذلك ورأى النبي صلى الله عليه وآله وعليه عليه السلام يعينان الملائكة حتى إذا مات الحسين رأى على بن الحسين مثل ذلك ورأى النبي صلى الله عليه وآله وعليه عليه السلام يعينون الملائكة حتى إذا مات على بن الحسين رأى محمد بن على عليه السلام مثل ذلك ورأى النبي صلى الله عليه وآله وعليه عليه السلام والحسن والحسين عليهما السلام يعينون الملائكة حتى إذا مات محمد بن على رأى جعفر مثل ذلك ورأى النبي صلى الله عليه وآله وعليه عليه السلام والحسن والحسين وعلى بن الحسين يعينون الملائكة حتى إذا مات جعفر رأى موسى منه مثل ذلك هكذا يجرى إلى اخرنا؟؟.

They talked and the hearing of Amir-ul-Momineen^{asws} was opened up to hear them. He^{asws} heard their address and wept, and heard them saying, ‘We will oppose him^{asws}, but he^{asws} is our Master after you^{saww}, except that he^{asws} will not see us with his^{asws} eyes after this has passed us, until when Amir-ul-Momineen^{asws} passed away, Al-Hassan^{asws} and Al-Husayn^{asws} saw the similar to that which he^{asws} had seen and the Prophet^{saww} had seen as well, seeing the Angels in a similar make as for the Prophet^{saww}. When Al-Hassan^{asws} passed away, Al-Husayn^{asws} saw them and similar to that and the Messenger of Allah^{saww} and Ali^{asws}, the seeing of the Angels, until when Al-Husayn^{asws} passed away, Ali Bin Al-Husayn^{asws} saw the similar to that of the Prophet^{saww} and Ali^{asws}, and Al-Hassan^{asws}, seeing of the Angels, until when Ali Bin Al-Husayn^{asws} passed away, Muhammad Bin Ali^{asws} saw the similar to that, and saw the Prophet^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, seeing of the Angels until, when Muhammad Bin Ali^{asws} passed away, Ja’far^{asws} saw the similar to that, and saw the Prophet^{saww}, and Ali^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws} and Ali Bin Al-Husayn^{asws}, seeing of the Angels until, when Ja’far^{asws} passed away, Musa^{asws} saw the similar to that. This is what will flow to the last of us^{asws}’.

(4) باب في ان رسول الله ص كان يقرء ويكتب بكل لسان

CHAPTER 4 – REGARDING THE MESSENGER OF ALLAH^{saww}, HE^{saww} COULD READ AND WRITE IN ALL LANGUAGES

(1) حدثنا احمد بن محمد عن ابي عبد الله البرقي عن جعفر بن محمد الصوفي قال سألت ابا جعفر عليه السلام محمد بن علي الرضا عليه السلام وقلت له يابن رسول الله لم سمى النبي الامي قال ما يقول الناس قال قلت له جعلت فداك يزعمون انما سمى النبي الامي لانه لم يكتب فقال كذبوا عليهم لعنة الله انى يكون ذلك والله تبارك وتعالى يقول في محكم كتابه هو الذى بعث في الاميين رسولا منهم يتلوا عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة فكيف كان يعلمهم مالا يحسن والله لقد كان رسول الله صلى الله عليه وآله يقرأ ويكتب باثنتين وسبعين أو بثلاثة وسبعين لسانا وانما سمى الامي لانه كان من اهل مكة و مكة من امهات القرى وذلك قول الله تعالى في كتابه لتتذرا ام القرى ومن حولها.

1 – It has been narrated to us Ahmad Bin Muhammad, from Abu Abdullah Al-Barqy, from Ja'far Bin Muhammad Al-Sowfy who said:

'I said to Abu Ja'far^{asws}, 'O son of the Messenger of Allah^{saww}, why was the Prophet^{saww} called 'Al-Ummi'?' He^{asws} said: 'What do the people say'. I said to him^{asws}, 'May I be sacrificed for you^{asws}, they are alleging that the Prophet^{saww} was called 'Al-Ummi' because he^{saww} could not write'. He^{asws} said: 'They are (attributing lies) lying about him^{saww}, may Allah^{azwj} Curse them. I^{asws} say that, by Allah^{azwj} Blessed and High has Said in His^{azwj} Decisive Book [62:2] **It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom**, How was he^{saww} able to teach them if he^{saww} was not good in it. By Allah^{azwj}, the Messenger of Allah^{saww} was able to read and write in seventy two to seventy three languages, and he^{saww} has been called 'Al-Ummi' because he^{saww} was an inhabitant of Mecca, and Mecca is the mother (Umm) of all towns, and that is the Statement of Allah^{azwj} the High in His^{azwj} Book [42:7] **And thus have We revealed to you an Arabic Quran, that you may warn the mother city and those around it**.

(2) حدثنا عبد الله بن عامر عن عبد الرحمن بن ابي نجران عن يحيى بن عمر عن ابيه عن ابي عبد الله عليه السلام انه سئل عن قول الله تبارك وتعالى واوحى الى هذا القرآن لانذرکم به ومن بلغ قال بكل لسان.

2 – It has been narrated to us Abdullah Bin Amir, from Abdul Rahmaan Bin Abu Najraan, from Yahya Bin Umar, from his father, who has said:

Abu Abdullah^{asws} was asked about the Statement of Allah^{azwj} Blessed and High [6:19] **Say: What thing is the weightily in testimony? Say: Allah is witness between you and me; and this Quran has been revealed to me that with it I may warn you and whomsoever it reaches**, he^{asws} said: 'It preaches people of all languages'.

(3) حدثنا محمد بن الحسين عن شريف بن سابق التفليسي عن الفضيل بن ابي قرة عن ابي عبد الله عليه السلام في قول الله عزوجل اجعلني على خزائن الارض انى حفيظ عليم قال حفيظ بما تحت يدي عليم بكل لسان.

3 – It has been narrated to us Muhammad Bin Al-Husayn, form Shareef Bin Sabiq Al-Tifleyysi Bin Abu Qurat, who has said the following:

Abu Abdullah^{asws}, regarding the Statement of Allah^{azwj} Mighty and Majestic [12:55] **He said: Place me (in authority) over the treasures of the land, surely I am a good keeper, knowing well**, said: 'By what is under my^{saww} hand, know how of every language'.

(4) حدثنا عبد الله بن محمد عن الحسن بن موسى الخشاب عن علي بن اسباط أو غيره قال قلت لابي جعفر عليه السلام ان الناس يزعمون ان رسول الله لم يكن يكتب ولا يقرأ فقال كذبوا لعنهم الله انى ذلك وقد قال الله هو الذى بعث في الاميين رسولا منهم يتلوا عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة وان كانوا من قبل لفي ضلال مبين فيكون ان يعلمهم الكتاب الحكمة وليس ويحسن ان يقرأ ويكتب قال قلت فلم سمى النبي صلى الله عليه وآله اميا قال نسبت إلى مكة وذلك قول الله عزوجل لتتذر ام القرى ومن حولها فام القرى مكة فقيل امي لذلك.

4 – It has been narrated to us Abdullah Bin Muhammad, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Asbaat or someone else, said:

'I said to Abu Ja'far^{asws}, 'The people are alleging that the Messenger of Allah^{saww} was neither able to write, nor able to read'. He^{asws} said: 'They are lying, may Allah^{azwj} Curse them for that, and Allah^{azwj} has Said **[62:2] It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom, - although they had been, before, in manifest error**, and he^{saww} taught them the Book and the Wisdom whilst he^{saww} was not literate?, But he^{asws} was better in reading and writing'. I said, 'Why was the Prophet^{saww} called *Ummi*?'. He^{asws} said: 'In association to Mecca, and that is the Statement of Allah^{azwj} Mighty and Majestic **[42:7] And thus have We revealed to you an Arabic Quran, that you may warn the mother city and those around it**'. The mother city is Mecca. He^{saww} was called *Ummi* for that'.

(5) حدثنا الحسن بن علي عن احمد بن هلال عن خلف بن حماد عن عبد الرحمن بن الحجاج قال قال أبو عبد الله عليه السلام ان النبي صلى الله عليه وآله كان يقرأ ويكتب و يقرأ ما لم يكتب.

5 – It has been narrated to us Al-Hassan Bin Ali, from Ahmad Bin Hilal, from Khalaf Bin Hamaad, from Abdul Rahman Bin Al-Hajjaj who said:

'Abu Abdullah^{asws} said: 'The Prophet^{saww} was able to read and write, and read what he^{saww} did not write'.

(5) باب في امير المؤمنين عليه السلام واولوا العزم ايهم اعلم

CHAPTER 5 – REGARDING AMIR-UL-MOMINEEN^{asws} AND THE DETERMINED ONES (UI UI AZM), WHICH ONE OF THEM IS MORE KNOWLEDGEABLE

(1) حدثنا محمد بن اسماعيل عن محمد بن عمرو الزيات عن عبد الله بن الوليد قال قال لي أبو عبد الله عليه السلام أي شيء يقول الشيعة في عيسى وموسى وأمير المؤمنين عليه السلام قلت يقولون ان عيسى وموسى افضل من امير المؤمنين عليه السلام قال فقال ايزعمون ان امير المؤمنين عليه السلام قد علم ما علم رسول الله قلت نعم ولكن لا يقدمون على اولوا العزم من الرسل احدا قال أبو عبد الله عليه السلام فخاصمهم بكتاب الله قال قلت وفي أي موضع منه اخاصمهم قال قال الله تعالى لموسى وكتبنا له في الألواح من كل شيء علما انه لم يكتب لموسى كل شيء وقال الله تبارك وتعالى لعيسى ولابين لكم بعض الذي تختلفون فيه وقال الله تعالى لمحمد صلى الله عليه وآله وجئنا بك على هؤلاء شهيدا ونزلنا عليك الكتاب تبيانا لكل شيء.

1 – It has been narrated to us Muhammad Bin Ismail, from Muhammad Bin Amro Al-Ziyaat, from Abdullah Bin Al-Waleed who said:

‘Abu Abdullah^{asws} said to me: ‘What are the statements that (some of) ours followers say regarding Isa^{as}, and Musa^{as} and Amir-ul-Momineen^{asws}?’ I said, ‘They are saying that Isa^{as} and Musa^{as} are of higher (status) than Amir-ul-Momineen^{asws}’. He^{asws} said: ‘Do they not think that Amir-ul-Momineen^{asws} knew what was known to the Messenger of Allah^{saww}?’

I said, ‘Yes, and I told them that Ali knew whatever the Prophet knew but they say that he^{asws} was not higher than the ‘UI UI Azm’¹ Prophets^{as}. Abu Abdullah^{asws} said: ‘Debate with them by the Book of Allah^{azwj}’. I said, ‘And in which subject from it should I debate with them?’ He^{asws} said: ‘Allah^{azwj} the High said to Musa^{as} [7:145] **And We Wrote for him in the Tablets everything from the knowledge**, He^{azwj} did not Write for Musa^{as} all things, and Allah^{azwj} Blessed and High Said for Isa^{as} [43:63] **and that I may make clear to you part of what you differ in**, and Said for Muhammad^{saww} [16:89] **And on the day when We will raise up in every people a witness against them from among themselves, and bring you as a witness against these - and We have revealed the Book to you explaining clearly everything**’.

(2) حدثنا على بن محمد بن سعد عن حمدان بن محمد بن سليمان النيشابوري عن عبد الله بن محمد اليماني عن مسلم بن الحجاج عن يوسف بن الحسين بن علوان عن ابي عبد الله عليه السلام قال ان الله خلق اولوا العزم من الرسل وفضلهم بالعلم واورثنا علمهم وفضلنا عليهم في علمهم وعلم رسول الله صلى الله عليه وآله ما لم يعلموا وعلمنا علم الرسول صلى الله عليه وآله وعلمهم.

2 – It has been narrated to us Ali Bin Muhammad Bin Sa’d, from Hamdaan Bin Muhammad Bin Suleyman Al-Neyshapury, from Abdullah Bin Muhammad Al-Yamaany, from Muslim Bin Al-Hajaaaj, from Yusuf, from Al-Husayn Bin Alwaan who has narrated the following:

Abu Abdullah^{asws} said: ‘Allah^{azwj} Created the ‘UI UI Azm’ Prophets from the Messengers^{as}, and Preferred them by the knowledge, and we^{asws} inherited their^{as} preferences and their^{as} knowledge, and (Allah^{azwj}) Preferred us^{asws} over them^{as} with regard to their^{as} knowledge, and the knowledge of the Messenger of Allah^{saww} is what they^{as} did not know, but all the knowledge of the Messenger of Allah^{saww} and their^{as} knowledge has been given to us^{asws}’.

¹ The Prophet who brought down the Divine Books

(3) حدثنا محمد بن عيسى بن عبيد عن محمد بن عمر عن عبد الله بن وليد السمان قال قال لى أبو جعفر عليه السلام يا عبد الله ما تقول الشيعة في علي عليه السلام وموسى و عيسى قال قلت جعلت فداك ومن أي حالات تسئلني قال أسألك عن العلم فاما الفضل فهم سواء قال قلت جعلت فداك فما عسى أقول فيهم فقال هو والله اعلم منهما ثم قال يا عبد الله اليس يقولون ان لعلي عليه السلام ما للرسول من العلم قال قلت بلى قال فخاصمهم فيه قال ان الله تبارك وتعالى قال لموسى وكتبنا له في الألواح من كل فاعلمنا انه لمن يبين له الامر كله وقال الله تبارك وتعالى لمحمد صلى الله عليه وآله وجئنا بك على هؤلاء شهيدا ونزلنا عليك الكتاب تبيانا لكل شئ.

3 – It has been narrated to us Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Umar, from Abdullah Bin Waleed Al-Samaan who said:

‘Abu Ja’far^{asws} said to me: ‘O Abdullah, What do (some of) our^{asws} followers say regarding Ali^{asws}, and Musa^{as} and Isa^{as}?’ I said, ‘May I be sacrificed for you^{asws}, and from which situation (perspective) are you^{asws} asking me?’ He^{asws} said: ‘I^{asws} am asking you about the knowledge, as for the preference, as if they^{as} are equal (in status)?’ I said, ‘May I be sacrificed for you^{asws}, what shall I say regarding them^{as}?’ He^{asws} said: ‘He^{asws} (Ali^{asws}), by Allah^{azwj}, is more knowledgeable than them^{as} both’. Then said: ‘O Abdullah, are they not saying that Ali^{asws} had the knowledge of whatever the Messenger of Allah^{saww} knew?’ I said, ‘Yes’. He^{asws} said: ‘Debate with them regarding this.

Surely Allah^{azwj} Blessed and High has Said for Musa^{as} [7:145] **And We Wrote for him in the Tablets everything.** We^{asws} know what had been explained to him^{as} of every Command, and Allah^{azwj} Blessed and High has Said for Muhammad^{saww} [16:89] **And on the day when We will raise up in every people a witness against them from among themselves, and bring you as a witness against these - and We have revealed the Book to you explaining clearly everything’.**

(4) حدثنا اسمعيل بن شعيب عن علي بن اسماعيل عن بعض رجاله قال قال أبو عبد الله عليه السلام لرجل تمصون الثماد وتدعون النهر الا اعظم فقال له الرجل ما تعنى بهذا يا بن رسول الله فقال علم النبي صلى الله عليه وآله علم النبيين باسره واوحى الله إلى محمد صلى الله عليه وآله فجعله محمد صلى الله عليه وآله عند علي عليه السلام فقال له الرجل فعلى عليه السلام اعلم أو بعض الانبياء فنظر أبو عبد الله عليه السلام إلى بعض اصحابه فقال ان الله يفتح مسامع من يشاء اقول له ان رسول الله صلى الله عليه وآله جعل ذلك كله عند علي عليه السلام فيقول علي عليه السلام اعلم أو بعض الانبياء.

4 – It has been narrated to us Ismail Bin Shuaib, from Ali Bin Ismail, from one of his men who said: ‘Abu Abdullah^{asws} said to a man: ‘What do you think about the ‘al-Nahr al-Azam’ (Grand river of knowledge)?’ The man said to him^{asws}: ‘What do you^{asws} mean by this, O son^{asws} of the Messenger of Allah^{saww}?’ He^{asws} said: ‘The knowledge of the Messenger of Allah^{saww} is the knowledge of the Prophets^{as}, the whole of it, and Allah^{azwj} Revealed it unto Muhammad^{saww}. Muhammad^{saww} made it go to Ali^{asws}. The man said to him^{asws}, ‘Is Ali^{asws} more knowledgeable or one of the Prophets^{as}?’ Abu Abdullah^{asws} looked at one of his^{asws} companions and said: ‘Surely, Allah^{azwj} Opens the hearing of the one that He^{azwj} so Desires. I^{asws} said to him that the Messenger of Allah^{saww} Made all of that go to Ali^{asws}. He is asking, is Ali^{asws} more knowledgeable or one of the Prophets?’

(5) حدثنا علي بن محمد بن سعد عن عمران بن سليمان النيسابوري عن عبد الله بن محمد اليماني عن منيع بن الحجاج عن يونس عن الحسين بن علوان عن ابي عبد الله عليه السلام قال ان الله خلق اولى العزم من الرسل بالعلم وورثنا علمهم وفضلنا عليهم في علمهم وعلم رسول الله صلى الله عليه وآله ما لم يعلموا وعلمنا علم الرسول وعلمهم وامناء شيعتنا افضلهم اين ماكننا فشيعتنا معنا

5 – It has been narrated to us Ali Bin Muhammad Bin Sa’d, from Umraan Bin Suleyman Al-Neyshapury, from Abdullah Bin Muhammad Al-Yamani, from Manba’a Bin Al-Hajaaj, from Yunus, from Al-Husayn Bin Alwaan who has said the following:

Abu Abdullah^{asws} said: 'Allah^{azwj} Created the 'UI UI Azm' Prophets^{as} from the Messengers^{as} (and distinguished them^{as}) by the knowledge, and we^{asws} inherited their^{as} knowledge, and Preferred us^{asws} over them^{as}, and the knowledge of the Messenger of Allah^{saww} is what they^{as} did not know, and Taught us^{asws} their^{as} knowledge as well as that of the Messenger^{saww}, and Trustees^{as}. Our^{asws} Shiites are higher in status than their^{as} Shiites, for our^{asws} Shiites are with us^{asws}.

(6) حدثنا احمد بن محمد عن البرقي عن رجل من الكوفيين عن محمد بن عمر عن عبد الله بن الوليد قال قال أبو عبد الله عليه السلام ما يقول اصحابك في امير المؤمنين عليه السلام و عيسى وموسى انهم اعلم قال قلت ما يقدمون على اولى العزم احدا قال اما انك حاججتهم بكتاب الله لحججتهم قال قلت واين هذا في كتاب الله قال ان الله قال في موسى وكتبنا له في الألواح من كل شيء موعظة ولم يقل كل شيء وقال في عيسى ولا بين لكم بعض الذي تختلفون ولم يقل كل شيء وقال في صاحبكم كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب.

6 – It has been narrated to us Ahmad Bin Muhammad, from Al-Barqy, from a man from Al-Kufa, from Muhammad Bin Umar Abdullah Bin Al-Waleed who said:

'Abu Abdullah^{asws} said: 'What do your companions say regarding Amir-ul-Momineen^{asws}, and Isa^{as}, and Musa^{as}, they^{as} are more knowledgeable?' I said, '(they think that) Ali^{asws} did not surpass any one of the 'UI UI Azm²' Ones'. He^{asws} said: 'But you should refute with them by providing arguments from the Book of Allah^{azwj}'. I said, 'And where is this in the Book of Allah^{azwj}?'

He^{asws} said: 'Allah^{azwj} has Said regarding Musa^{as} [7:145] **And We Wrote for him in the Tablets everything from admonition**, and He^{azwj} did not Say everything, and He^{azwj} Said regarding Isa^{as} [43:63] **and that I may make clear to you part of what you differ in**, and He^{azwj} did not Say everything, and Said regarding your companion (Messenger of Allah^{saww}) [16:89] **And on the day when We will raise up in every people a witness against them from among themselves, and bring you as a witness against these**'.

² Prophets^{as} who were given Divine Books

(6) باب في ان الانمة عليهم السلام افضل من موسى والخضر عليهما السلام.

CHAPTER 6 – REGARDING THE IMAMS^{asws} BEING HIGHER THAN MUSA^{as} AND AI-KHIZR^{as}

(1) حدثنا محمد بن الحسين عن احمد بن ابى بشر عن كثير بن ابى حمران قال قال أبو جعفر عليه السلام لقد سئل موسى العالم مسألة لم يكن عنده جوابها ولقد سأل العالم موسى مسألة لم يكن عنده جوابها ولو كنت بينهما لأخبرت كل واحد منهما بجواب مسئلته ولسألتهما عن مسألة لا يكون عندهما جوابها.

1 – It has been narrated to us Muhammad Bin Al-Husayn, from Ahmad Bin Abu Bashr, from Kaseer Bin Abu Hamraan who said:

‘Abu Ja’far^{asws} said: ‘Musa^{as} asked the scholar a question, he did not have its answer with him, and the scholar asked Musa^{as} a question, he^{as} did not have its answer with him^{as} either, and had I^{asws} been between them both, I^{asws} would have informed each one of them the answer to their questions, and I^{asws} would have asked them both^{as} a question, both^{as} of them would not have had its answer with them’.

(2) حدثنا محمد بن الحسين عن عثمان بن عيسى عن ابن مسكان عن سدير عن ابى جعفر عليه السلام قال لما لقي موسى العالم كلمه وسأله نظر إلى خطاف يصفر ويرتفع في السماء ويتسفل في البحر فقال العالم لموسى اتدرى ما يقول هذا الخطاف قال وما يقول قال يقول ورب السماء ورب الارض ما علمكما في علم ربكما الا مثل ما اخذت بمنقارى من هذا البحر قال فقال أبو جعفر عليه السلام اما لو كنت عندهما لسألتهما عن مسألة لا يكون عندهما فيها علم.

2 – It has been narrated to us Muhammad Bin Al-Husayn, from Usmaan Bin Isa, from Ibn Muskaan, from Sudeyr, who has said the following:

Abu Ja’far^{asws} said: ‘When Musa^{as} met the ‘scholar’ (among the birds), he spoke to it and asked it looking at the yellowness rising up in the sky, and lowering into the sea, the bird with knowledge said to Musa^{as}, ‘Do you^{as} know what they say about this yellowness?’ He^{as} said: ‘And what do they say?’ It said, ‘They say, there is a Lord^{azwj} of the sky, and there is a Lord^{azwj} of the Earth (The Imam^{asws}), what do both of us know regarding the knowledge of our Lord^{azwj}, except the like of what I have taken by my beak from this sea’.

Abu Ja’far^{asws} said: ‘But, if I^{asws} was between the two of them, I^{asws} would have asked them both^{as} about the issues which both^{as} of them did not possess the knowledge of’.

(3) حدثنا ابراهيم بن اسحق عن عبد الله بن حماد عن سيف التمار قال كنا عند ابى عبد الله عليه السلام ونحن جماعة في الحجر فقال ورب هذه البنية ورب هذه الكعبة ثلاث مرات ولو كنت بين موسى والخضر لأخبرتهما انى اعلم منهما ولانبأتها بما ليس في ايديهما.

3 – It has been narrated to us Ibrahim Bin Is’haq, from Abdullah Bin Hamaad, from Sayf Al-Tamaar who said the following:

‘I was with Abu Abdullah^{asws} and we were a group in the chamber. He^{asws} said: ‘By the Lord^{azwj} of this construction here, and by the Lord^{azwj} of the Kaaba here’, three times, ‘And if I^{asws} was between Musa^{as} and Al-Khizr^{as}, I^{asws} would have informed both of them that I^{asws} am more knowledgeable than them both^{as}, and would have given them both^{as} the news of what was not in their^{as} hands’

(4) حدثنا احمد بن الحسين عن الحسين بن راشد عن على بن مهزيار عن الحسين بن سعيد قال وحدثوني جميعا عن بعض اصحابنا عن عبد الله بن حماد عن سيف التمار قال كنا مع ابى عبد الله عليه السلام في الحجر فقال علينا عين فالتفتنا يمينه ويسرة وقلنا ليس علينا عين فقال ورب الكعبة ثلاث مرات انى لو كنت بين موسى والخضر لأخبرتهما انى اعلم منهما ولانبأتها بما ليس في ايديهما.

4 – It has been narrated to us Ahmad Bin Al-Husayn, from Al-Husayn Bin Rashid, from Ali Bin Mahziyar, from Al-Husan Bin Saeed, from some of his companions, from Abdullah Bin Hamaad, from Sayf Al-Tamaar who said the following:

‘I was with Abu Abdullah^{asws} in the chamber. He^{asws} said to us: ‘Is there anyone on the right and on the left?’ We said, ‘There is no one who can see us’. He^{asws} said: ‘By the Lord^{azwj} of the Kaaba’, three times, ‘If I^{asws} were between Musa^{as} and Al-Khizr, I^{asws} would have informed them^{as} that I^{asws} am more knowledgeable than them^{as} both, and would have given them the news of what is not in their^{asws} hands’.

(5) حدثنا عباد بن سليمان عن محمد بن سليمان الديلمي عن ابيه عن سدير قال كنت انا وابو بصير ويحيى اليزاز ودادود بن كثير الرقي في مجلس ابي عبد الله عليه السلام إذ خرج الينا وهو مغضب فلما اخذ مجلسه قال يا عجباه لاقوام يزعمون انا نعلم الغيب ما يعلم الغيب الا الله لقد هممت بضرب جاريتي فلانه فهربت منى فما علمت في أي بيوت الدار هي قال سدير فلما ان قام عن مجلسه صار في منزله واعلمت دخلت انا وابو بصير و ميسر وقلنا له جعلنا الله فداك سمعناك انت تقول كذا وكذا في امر خادمك ونحن نزع انك تعلم علما كثيرا ولا ننسبك إلى علم الغيب

5 – It has been narrated to us Abaad Bin Suleyman, from Muhammad Bin Suleyman Al-Daylami, from his father, from Sudeyr who said the following:

‘I and Abu Baseer and Yahya Al-Bazaaz, and Dawood Bin Kaseer Al-Raqy were in a session of Abu Abdullah^{asws}, when he^{asws} came out to us and he^{asws} was unhappy. When he^{asws} took the session he^{asws} said: ‘How strange of the people to allege that I^{asws} know the ‘Al-Ghaib’. No one knows the hidden except for Allah^{azwj}. I^{asws} have resolved to rebuking one of my certain maid. She ran away from me^{asws} and has hidden herself from me^{asws}. Sudeyr said, ‘When he^{asws} stood up from his^{asws} session, he^{asws} went in his^{asws} house, and I notified him^{asws}. I, and Abu Baseer, and Maysar entered, and said to him^{asws}, ‘May Allah^{azwj} Make us to be sacrificed for you^{asws}, we heard you^{asws} say such and such regarding the matter of your^{asws} servant, and we believe that you^{asws} know a lot of knowledge, and we have not associated you^{asws} to the knowledge of the hidden’ (the knowledge of the 73th Letter, which Allah^{azwj} has kept for Himself^{azwj}).

قال فقال لي ياسدير الم تقرأ القرآن قال قلت بلى قال فهل وجدت فيما قرأت من كتاب الله الذي عنده علم من الكتاب انا اتيك به قبل ان يرتد اليك طرفك قال قلت جعلت فداك قد قرأت قال فهل عرفت الرجل وهل علمت ماكان عنده علم من الكتاب قال قلت فاخبرني افهم قال قدر قطرة الثلج في البحر الاخضر فما يكون ذلك من علم الكتاب قال قلت جعلت فداك ما اقل هذا قال فقال لي ياسدير ما اكثر من هذا لمن ينسبه الله إلى العلم الذي اخبرك به ياسدير فهل وجدت فيما قرأت من كتاب الله عزوجل قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب قال قلت قد قرأته قلت جعلت فداك قال فمن عنده علم من الكتاب افهم ام عنده علم الكتاب قال بل من عنده علم الكتاب كله قال فأومى بيده إلى صدره قال وعلم الكتاب والله كله عندنا علم الكتاب والله كله عندنا.

He^{asws} said to me: ‘O Sudeyr, have you not read the Quran?’ I said, ‘Yes’. He^{asws} said: ‘Have you found in your reading from the Book of Allah^{azwj} **[27:40] One who had the knowledge from the Book said: I will bring it to you in the twinkling of an eye?**’ I said, ‘May I be sacrificed for you, I have read it’. He^{asws} said: ‘Do you know the man and do you know what knowledge from the Book was with him?’ I said, ‘May I be sacrificed for you^{asws}, I did not say this’. He^{asws} said: ‘O Sudeyr, what more than this can you associate with Allah^{azwj} to the knowledge which He^{azwj} has Informed you of?’

O Sudeyr, Have you found in your reading from the Book of Allah^{azwj}, Mighty and Majestic **[13:43] Say: Allah, and whosoever hath knowledge of the Scripture, is sufficient witness between me and you?** I said, ‘I have read it, may I be sacrificed for you^{asws}?’ He^{asws} said: ‘Who is of more understanding, the one who has knowledge from the Book, or the one who has the knowledge of the Book? But, it is the one who has knowledge of the Book, all of it’. He^{asws} gestured with his^{asws} to

his^{asws} chest and said: 'And knowledge of the Book, by Allah^{azwj}, all of it is with us^{asws},
knowledge of the Book, by Allah^{azwj}, all of it is with us^{asws}'.

(7) باب في انهم يخاطبون ويسمعون الصوت ويأتهم صور اعظم من جبرئيل وميكائيل

CHAPTER 7 – REGARDING THEM^{asws}, THEY^{asws} ADDRESS THEM AND HEAR THE SOUND AND THERE COMES TO THEM^{asws} AN IMAGE GREATER THAN JIBRAEEL AND MIKAEEL

(1) حدثنا علي ابن اسماعيل عن محمد بن عمرو الزيات عن علي بن ابي حمزة عن ابي بصير قال سمعت ابا عبد الله عليه السلام يقول ان منا لمن يعاين معاينة وان منا لمن ينقر في قلبه كيت وكيت وان منا لمن يسمع كما يقع السلسلة كله يقع في الطست قال قلت فالذين يعاينون ما هم قال خلق اعظم من جبرئيل وميكائيل.

1 – It has been narrated to us Ali Bin Ismail, from Muhammad Bin Amro Al-Ziyaat, from Ali Bin Abu Hamza, from Abu Baseer who said the following:

'I heard Abu Abdullah^{asws} say: 'Among us^{asws} is one who sees with his^{asws} eyes, and among us^{asws} is one who recognises in his^{asws} heart like this and this, and among us^{asws} is one who hears as if the whole series occurs in front of him^{asws}'. I said, 'The ones that are seen, what are they?' He^{asws} said: 'A creation greater than Jibraeel and Mikaeel'.

(2) حدثنا محمد بن عيسى عن زياد القندي عن ذكره عن ابي عبد الله عليه السلام قال قلت كيف يزداد الامام فقال منا من ينكت في اذنه نكتا ومنا من يقذف في قلبه قذفا. ومنا من يخاطب.

2 – It has been narrated to us Muhammad Bin Isa, from Ziyad Al-Qindy who mentioned the following: I asked from Abu Abdullah^{asws}, 'How does the Imam^{asws} get increased (with knowledge)?' He^{asws} said: 'From us^{asws} is one who gets Inspiration into his^{asws} ears, and from us^{asws} is one who receives Revelations in his^{asws} heart, and from us^{asws} is one who is Addressed (by Allah^{azwj})'.

(3) حدثنا بعض اصحابنا عن محمد بن حماد عن احمد بن رزين عن الوليد الطائفي عن ابي عبد الله عليه السلام قال ان منا لمن يوقر في قلبه ومنا من يسمع باذنه ومنا من ينكت وافضل من يسمع.

3 – It has been narrated to us one of our companions, from Muhammad Bin Hamaad Bin Razeyn, from Al-Waleed Al-Ta'ify, who has said the following:

Abu Abdullah^{asws} said: 'Among us^{asws} is one who receives Revelations in his^{asws} heart, and from us^{asws} is the one who gets Inspirations by his^{asws} ears, and from us^{asws} is one who is bestowed better than that which is heard'.

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن علي بن نعمان عن يزيد بن اسحق يلقب شعر عن ابن ابي حمزة قال سمعت ابا عبد الله عليه السلام يقول ان منا لمن ينكت في اذنه وان منا لمن يؤتى في منامه وان منا لمن يسمع الصوت مثل صوت السلسلة يقع على الطست وان منا لمن يأتيه صورة اعظم من جبرئيل وميكائيل.

4 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ali Bin No'man, from Yazeed Bin Is'haq, nicknamed 'Hairy', from Ibn Abu Hamza who said the following:

'I heard Abu Abdullah^{asws} say: 'From us^{asws} is one who receives Inspirations in his^{asws} ear, and from us^{asws} is the one^{asws} who gets (Divine) Instructions in his^{asws} dream, and from us^{asws} is the one^{asws} who hears the voice, like the voice of the series occurring in front of him^{asws}, and from us^{asws} is one to whom comes (in contact with) a face (image) greater than Jibraeel^{as} and Mikaeel^{as}'.

(5) حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم الجوهري عن ابي بصير قال سمعت ابا عبد الله عليه السلام يقول انا لنزداد في الليل والنهار ولو لم نزد لنفد ما عندنا قال أبو بصير جعلت فداك من يأتيكم به قال ان منا من يعاين وان منا لمن ينقر في قلبه كيت وكيت وان منا لمن يسمع باذنه وقعا كوقع السلسلة في الطست قال قلت له من الذي يأتيكم بذلك قال خلق اعظم من جبرئيل وميكائيل.

5 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Al-Jowhary, from Abu Baseer who said the following:

'I heard Abu Abdullah^{asws} say: 'I^{asws} am increased (with knowledge) during the night and the day. However, we^{asws} will not run out of it even if it is not increased. Abu Baseer said, 'May I be sacrificed for you^{asws}, who comes by it?' He^{asws} said: 'From us^{asws} is the one^{asws} who gets the Vision, and from us^{asws} is the one^{asws} who recognises in his^{asws} heart like this and this, and from us^{asws} is the one^{asws} who hears by his^{asws} ears, and it occurs like the occurrence of the series in front of him^{asws}'. I said to him^{asws}, 'Who is the one who comes to you with that?' He^{asws} said: 'A creation greater than Jibraeel^{as} and Mikaeel^{as}'.

(6) حدثنا احمد بن موسى عن الحسن بن علي بن نعمان عن ابن ابي حمزة قال سمعت ابا عبد الله عليه السلام يقول ان منا لمن ينكت في اذنه وان منا لمن يرى في منامه وان منا لمن يسمع الصوت مثل صوت السلسلة التي تقع في الطست.

6 – It has been narrated to us Ahmad Bin Musa, from Al-Hassan Bin Ali Bin No'man, from Ibn Abu Hamza who said:

'I heard Abu Abdullah^{asws} say: 'From us^{asws} is the one^{asws} who gets Inspiration in his^{asws} ears, and from us^{asws} is one who sees in his^{asws} dreams, and from us^{asws} is the one^{asws} who hears the voice like the voice of the series which is occurring in front of him^{asws}'.

(7) حدثنا الحسين بن علي عن عبد الله عن عبيس بن هشام عن الحسن بن اشيم عن علي عن ابي بصير قال سمعت ابا عبد الله عليه السلام يقول انا نزاد في الليل والنهار ولولا انا نزاد في الليل والنهار ولولا انا نزاد لنفد ما عندنا فقال أبو بصير جعلت فداك من يأتيكم قال ان منا لمن يعاين معاينه وان منا من ينقر في قلبه كيت وكيت وان منا من يسمع باذنه وقعا كوقع السلسلة في الطست قال قلت جعلني الله فداك من يأتيكم بذلك قال هو خلق اكبر من جبرئيل وميكائيل.

7 – It has been narrated to us Al-Husayn Bin Ali, from Abdullah, from Ubeyn Bin Hashaam, from Al-Hassan Bin Asheem, from Ali, from Abu Baseer who said:

'I heard Abu Abdullah^{asws} say: 'My^{asws} (Knowledge) gets increased during the night and the day, but I will not run out of it even if it does not get increased during the day and the night'. Abu Baseer said, 'May I be sacrificed for you^{asws}, who comes to you^{asws}? He^{asws} said: 'From us^{asws} is the one^{asws} who sees in his^{asws} dream, and from us^{asws} is the one^{asws} who recognises in his^{asws} heart like this and this, and from us^{asws} is the one^{asws} who hears by his^{asws} ears an occurrence like the occurrence of the series in front of him^{asws}'. I said, 'May Allah^{azwj} Make me to be sacrificed for you^{asws}, who comes to you^{asws} with that?' He^{asws} said: 'He is a creation greater than Jibraeel^{as} and Mikaeel^{as}'.

(8) حدثنا سند بن محمد عن ابان عن زرارة عن ميمون القداح قال كان أبو جعفر عليه السلام على سريرة وعنده عمه عبد الله بن زيد فقال ان منا يسمع الصوت ولا يرى الصورة.

8 – It has been narrated to us Sanad Bin Muhammad, from Abaan, from Zarara, from Maymoun Al-Qadaah who said:

'Abu Ja'far^{asws} was sitting on a couch, and with him^{asws} was his^{asws} uncle Abdullah Bin Zayd. He^{asws} said: 'From us^{asws} is the one^{asws} who hears the voice and see the face (Angels)'.

(8) باب في الامام انه ترايا له جبرئيل وميكائيل و ملك الموت

CHAPTER 8 – REGARDING THE IMAM^{asws}, JIBRAEEL AND MIKAEEL AND THE ANGEL OF DEATH APPEAR TO HIM^{asws}

(1) حدثنا محمد بن عيسى عن الحسن بن علي عن جعفر بن عمر عن ابان عن معبد قال كنت مع ابي عبد الله عليه السلام فجاء يمشى حتى دخل مسجدا كان يتعبد فيه ابوه وهو يصلى في موضع من المسجد فلما انصرف قال يا معبد اترى هذا الموضع قال قلت نعم جعلت فداك قال بينا ابي قائم يصلى في هذا المكان إذ جاءه شيخ يمشى حسن السميت فجلس وبيننا هو جالس إذا جاء رجل ادم حسن الوجه والسيمة فقال الشيخ ما يجلسك فليس بهذا امرت فقاما يتساران انطلقا ويواريا عنى فلم ار شيئا فقال ابي يا بني هل رايت الشيخ وصاحبه قلت نعم فمن الشيخ ومن صاحبه فقال الشيخ ملك الموت والذي جاء جبرئيل.

1 – It has been narrated to us Muhammad Bin Isa, from Al-Hassan Bin Ali, from Ja'far Bin Umar, from Abaan, from Ma'bad who said the following:

'I was with Abu Abdullah^{asws}. We walked until we entered the Mosque in which his^{asws} father^{asws} used to Pray, and he^{asws} Prayed in a certain place from the Mosque. When he^{asws} finished, he^{asws} said: 'O Ma'bad, do you see this particular place?' I said, 'Yes, may I be sacrificed for you^{asws}'. He^{asws} said: 'My^{asws} father^{asws} explained that he^{asws} had established Prayer in this place, when an old man (Sheykh) of beautiful appearance walked in. He sat down, and he^{asws} explained that, he was seated when a good looking man came. The old man said, 'Do not sit, for this is not what has been ordered'. (afterwards) They stood up and vanished from my^{asws} sight and I^{asws} did not find them there anymore'. My^{asws} father^{asws} said: 'O my^{asws} son^{asws}, did you^{asws} see the old man (Sheykh) and his companion?' I^{asws} said: 'Yes, and who was the old man, and who was his companion?' He^{asws} said: 'The old man was the Angel of death who was accompanied with Jibraeel'.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة عن ابان عن زرارة عن ابي عبد الله عليه السلام قال بينا ابي في داره مع جارية له إذا اقبل رجل قاطب الوجه فلما رأته علمت انه ملك الموت قال فاستقبله رجل آخر طلق الوجه وحسن البشر فقال انك لست بهذا امرت فيينا انا احدث الجارية واعجبها مما رأيت فقبطت قال فقال أبو عبد الله عليه السلام فكسرت البيت الذي رأى ابي فيه ما رأى فليت ما هدمت من الدار انى لم اكسره.

2 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat, from Abaan, from Zarara, who has said the following:

Abu Abdullah^{asws} said: 'My^{asws} father^{asws} explained, in his^{asws} house he^{asws} had a maid with him^{asws} when a man with a frown on his face came up. When she saw him, she realised, he is the Angel of death. But soon after, he was encountered by another man of a cheerful face and a beautiful human being. He said, 'You have not been ordered for this'. And he refrained from capturing her (soul)'. Abu Abdullah^{asws} said: 'that room has been demolished (by our foes) where my^{asws} father^{asws} saw, what he^{asws} saw, I^{asws} would not have broken it'.

(3) حدثنا أبو محمد عن عمران بن موسى بن الحسين بن معاوية بن وهب عن محمد بن الفضل بن عمرو بن ابان الكلبى عن معتب قال توجهت مع ابي عبد الله عليه السلام إلى ضيعة له يقال لها طيبة فدخلها فصلى ركعتين فصليت معه فقال يا معتب انى صليت إلى ضيعة له مع ابي الفجر ذات يوم فجلس ابي يسبح الله فبينما هو يسبح إذا اقبل شيخ طويل جميل ابيض الراس واللحية فسلم ابي وشاب مقبل في اثره فجاء إلى الشيخ فسلم على ابي واخذ بيد الشيخ وقال قم فانك لم تؤمر بهذا فلما ذهبنا من عند ابي قلت يا ابت من هذا الشيخ وهذا الشاب فقال أي بنى هذا والله ملك الموت وهذا جبرئيل.

3 – It has been narrated to us Abu Muhammad, from Umran Bin Musa Bin Al-Husayn Bin Muawiya Bin Wahab, from Muhammad Bin Al-Fazal Bin Amro Bin Abaan Al-Kalby, from Ma'tab who said:

'I headed with Abu Abdullah^{asws} towards an estate of his^{asws}, which he^{asws} had called the 'Tayba. He^{asws} went inside it and Prayed two Rakaat (Salat). I Prayed along with him^{asws}. He^{asws} said: 'O Ma'tab, I^{asws} Prayed with my^{asws} father^{asws}, the Dawn Prayer

one day. My^{asws} father sat down and Glorified Allah^{azwj}. Whilst he^{asws} was glorifying, a tall old man (Sheykh), beautiful white face and beard came over. My^{asws} father greeted, and a young man came up. He went over to the old man. He greeted my^{asws} father and grabbed the hand of the old man and said, 'Stand up, for you have not been ordered to do this'. When they left from my^{asws} father^{asws}, I^{asws} said: 'O my^{asws} father^{asws}, who is this old man and this young man?' He^{asws} said: 'Yes, my^{asws} son^{asws}, this, by Allah^{azwj} is the Angel of death, and with him is Jibraeel'.

(9) باب ما يلهم الامام ما ليس في الكتاب والسنة من المعضلات

CHAPTER 9 – WHAT IS INSPIRED TO THE IMAM^{asws} WHICH IS NOT IN THE BOOK AND THE SUNNAH, FROM THE PROBLEMS

(1) حدثنا محمد بن الحسين عن الحسن بن محبوب عن العلاء بن رزين عن محمد بن مسلم عن ابي جعفر عليه السلام قال كان على يعمل بكتاب الله وسنة رسوله فإذا ورد عليه شئ والحادث الذي ليس في الكتاب ولا في السنة الهمة الله الحق فيه الهاما وذلك والله من المعضلات.

1 – It has been narrated to us Muhammad Bin Al-Husayn, from Al-Hassan Bin Mahboub, from Al-A'la bin Razeyn, from Muhammad Bin Muslim, who has said:

Abu Ja'far^{asws} said: 'Ali^{asws} used to act by the Book of Allah^{azwj} and the Sunnah of His^{azwj} Messenger^{saww}. Whenever a matter was referred to him^{asws} and an event occurred which was not in the Book, nor in the Sunnah, Allah^{azwj} would Inspire him^{asws} the Truth in the inspiration, and that, by Allah^{azwj}, is from the problems (Al-Mo'zalaat)'.
Mo'zalaat'.

(2) حدثنا محمد بن الحسين عن عبد الله بن هلا عن العلاء عن محمد بن سلم عن ابي جعفر عليه السلام قال كان على عليه السلام يعمل بكتاب الله وسنة نبيه فإذا ورد عليه الشئ الحادث الذي ليس في الكتاب ولا في السنة الهمة الله تعالى الهاما وذلك والله من المعضلات.

2 – It has been narrated to us Muhammad Bin Al-Husayn, from Abdullah Bin Halaa, from Al-A'la, from Muhammad Bin Muslim, who has said the following:

Abu Ja'far^{asws} said: 'Ali^{asws} used to act by the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{saww}. Whenever a matter was referred to him^{asws} or/and an event occurred which is not in the Book nor in the Sunnah, Allah^{azwj} Inspired to him^{asws} an inspiration, and that, by Allah^{azwj} is from the problems (Al-Mo'zalaat)'.

(3) حدثنا عبد الله بن محمد عن الحسن بن محبوب عن العلاء بن رزين عن محمد بن مسلم عن ابي جعفر عليه السلام قال كان على عليه السلام يعمل بكتاب الله وسنة نبيه فإذا ورد عليه شئ حادث والذي ليس في الكتاب ولا في السنة الهمة الله الحق الهاما وذلك والله من المعضلات.

3 – It has been narrated to us Abdullah Bin Muhammad, from Al-Hassan Bin Mahboub, from Al-A'la Bin Razeyn, from Muhammad Bin Muslim who has said the following:

Abu Ja'far^{asws} said: 'Ali^{asws} used to act by the Book of Allah^{azwj}, and the Sunnah of His^{azwj} Prophet^{saww}. When a matter was referred to him^{asws}, and which was not in the Book, and not in the Sunnah, Allah^{azwj} Inspired the truth by inspiration to him^{asws}, and that, by Allah^{azwj}, is from the problems (Al-Mo'zalaat)'.

(10) باب في الانمة انهم يعرفون الاضرار وحديث النفس قبل ان يخبروا به

CHAPTER 10 – REGARDING THE IMAMS, THEY^{asws} RECOGNISE THE THOUGHTS AND NARRATE THE SELF BEFORE THEY^{asws} ARE INFORMED ABOUT IT

(1) حدثني محمد بن علي عن عمه محمد عن عمر بن يزيد قال كنت عند ابي عبد الله عليه السلام ليلة من الليالي ولم يكن عنده احد غيري فمد رجله في حجرني فقال اغمزها يا عمر فغمزت رجله فنظرت إلى اضطراب في عضلة ساقية فاردت ان اسأله إلى من الامر من بعده فاشار إلى فقال لا تسئلني في هذه الليلة عن شيء فاني لست اجيبك.

1 – It has been narrated to me Muhammad Bin Ali from his uncle Muhammad, from Umar Bin Yazeed who said:

'I was with Abu Abdullah^{asws}, at evening time during one the nights, and there was no one with him^{asws} apart from me. He^{asws} said to me, 'O Umar, press my^{asws} leg'. I sat down and pressed his^{asws} leg. I intended to ask him^{asws} afterwards. He^{asws} gestured towards me and said: 'Do not ask me^{asws} in this night about anything, for I^{asws} will not answer you'.

(2) حدثنا محمد بن الحسين عن جعفر بن بشير عن يزيد بن اسحق عن ابن اسلم عن عمران بن يزيد قال دخلت إلى ابي عبد الله عليه السلام وهو مضطجع ووجهه إلى الحائط فقال لي حين دخلت عليه يا عمر اغمز رجلي فقعدت اغمز رجله فقلت في نفسي الساعة اسأله عن عبد الله وموسى ايهما الامام قال فحول وجهه إلى وقال اذن والله لا اجيبك.

2 – It has been narrated to us Muhammad Bin Al-Husayn, from Ja'far Bin Basheer, from Yazeed Bin Is'haq, from Ibn Aslam, from Umran Bin Yazeed who said:

'I once visited Abu Abdullah^{asws}, and he^{asws} was lying with his^{asws} face towards the wall. He^{asws} said to me as soon as I came to him^{asws}: 'O Umar, press my^{asws} leg'. I sat down and pressed his^{asws} leg. I said to myself, 'I will now question him about Abdullah and Musa^{asws}, which one of them two is the Imam^{asws}'. He^{asws} turned his^{asws} face towards me and said: 'Then, by Allah^{azwj}, I^{asws} will not answer you'.

(3) حدثنا ابراهيم بن هاشم عن ابي عبد الله البرقي عن ابراهيم بن محمد عن شهاب بن عبد ربه قال دخلت على ابي عبد الله عليه السلام وانا اريد ان اسأله من الجنب يغرف الماء من الحب فلما صرت عنده انسييت المسألة فنظر إلى أبو عبد الله عليه السلام فقال يا شهاب لا بأس ان يغرف الجنب من الحب.

3 – It has been narrated to us Ibrahim Bin Haashim, from Abu Abdullah Al-Barqy, from Ibrahim Bin Muhammad, from Shahaab Bin Abd Rabihi who said:

'I visited Abu Abdullah^{asws} and I wanted to ask him^{asws} about the major ablution (Al-Junub), scooping of the water from the jug. When I was with him^{asws}, I forgot the question. Abu Abdullah^{asws} looked at me and said: 'O Shahaab, there is no problem in scooping the water from the jug while in the state of 'al-Junub'.

(4) حدثنا احمد بن محمد عن بكر عن رواه عن عمر بن يزيد قال دخلت على ابي عبد الله عليه السلام فبسط رجله وقال اغمزها يا عمر قال فاضمرت في نفسي ان اسأله عن الامام بعده فقال يا عمر لا اخبرك عن الامام بعدى.

4 – It has been narrated to us Ahmad Bin Muhammad, from Bakr, from Umar Bin Yazeed who said:

'I visited Abu Abdullah^{asws}. He^{asws} stretched out his^{asws} legs and said: 'Press them, O Umar'. I thought to myself that I will ask him^{asws} (who will be) the Imam^{asws} after him^{asws}. He^{asws} said: 'O Umar, I^{asws} will not inform you of the Imam^{asws} after me^{asws}.'

(5) حدثنا احمد بن محمد عن الحسين بن سعيد عن الحسين بن برده عن ابي عبد الله عليه السلام وعن جعفر بن بشير الخزاز عن اسمعيل بن عبد العزيز قال قال أبو عبد الله عليه السلام يا اسماعيل ضع لي في المتوضاء ماء قال فقمت فوضعت له قال فدخل قال فقلت في نفسي انا اقول فيه كذاوكذا ويدخل المتوضاء يتوضاء قال فلم يلبث ان خرج فقال يا اسماعيل لا ترفع البناء فوق طاقته فينهدم اجعلونا مخلوقين وقولوا بنا ما شئتم فلن تبلغوا فقال اسماعيل وكنت اقول انه واقول واقول.

5 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Husayn Bin Burdah, from Abu Abdullah^{asws}, and from Ja'far Bin Basheer Al-Khazaaz, from Ismail Bin Abdul Aziz who said:

'Abu Abdullah^{asws} said: 'O Ismail, put some water for me^{asws} in the ablution vessel'. I stood up and put it for him^{asws}. He^{asws} came in. I said to myself, 'I will say regarding it such and such, and he^{asws} came in and performed the ablution, but soon went out and said: 'O Ismail, do not build a construction higher than its strength for it will collapse. Make us^{asws} to be as creatures, and then say about us^{asws} whatsoever you like, you will not reach (near us^{asws})'. Ismail said, 'And I said it, and I said, and I said'.

(6) حدثنا احمد بن محمد عن احمد بن محمد بن ابى نصر عن الحسن بن موسى عن زرارة قال دخلت على ابى جعفر عليه السلام فسلطني ما عندك من احاديث الشيعة قلت ان عندي منها شيئا كثيرا قد هممت ان اوقد لها نارا ثم احرقها قال ولم هات ما انكرت منها فخطر على بالى الادمون فقال لى ماكان على الملائكة حيث قال اتجعل فيها من يفسد فيها ويسفك الدماء.

6 – It has been narrated to us Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Al-Hassan Bin Musa, from Zarara who said:

'Once, I visited Abu Ja'far^{asws}. He^{asws} asked me: 'What have you got from the Hadeeth of the Shiites?' I said, 'I have many things from these with me. But they have resolved to light a fire and burn these'. He^{asws} said: 'And why did you give what is denied from these. These are dangerous for the minds of the people'. He^{asws} said to me: 'That was not (even) for the Angels, where they said **[2:30] Will Thou place in it such as shall make mischief in it and shed blood**'.

(7) حدثنا احمد بن محمد عن على ابن الحكم عن عمر بن يزيد قال كنت عند ابى الحسن عليه السلام فذكر محمد فقال انى جعلت على نفسي ان لا يظلني واياه سقف بيت فقلت في نفسي هذا يأمر بالبر والصلة ويقول هذا لعنه قال فنظر إلى فقال هذا من البر والصلة انه متى يأتيني ويدخل على فيقول ويصدقه الناس وإذا لم يدخل على لم يقبل قوله إذا قال.

7 – It has been narrated to us Ahmad Bin Muhammad, from Ali Ibn Al-Hakam, from Umar Bin Yazeed who said:

'I was with Abu Al-Hassan^{asws}, and Muhammad was mentioned. He^{asws} said: 'I^{asws} made for myself^{asws} that which does not protect me^{asws} as he likes to be the ceiling of the house'. I said to myself, 'This, he^{asws} orders to righteousness and is the relation, and he^{asws} is saying this about his^{asws} uncle'. He^{asws} looked at me and said: 'This is from the righteousness and the relation, when he came to me^{asws} and he visited me^{asws}. He spoke, and the people ratified it, and if he had not come to me, his words would not have been accepted when he spoke'.

(8) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابن ابى عمير عن الحسن بن احمد بن اسد بن ابى العلاء عن هشام بن احمد قال دخلت على ابى عبد الله عليه السلام وانا اريد ان اسأله عن المفضل بن عمر وهو في مصنعة له في يوم شديد الحر والعرق. يسيل على خده فيروى على صدره فابتدأني فقال نعم والله الذى لا اله الا هو الرجل المفضل بن عمر الجعفي حتى احصيت بضعا وثلاثين مرة يقولها ويكررها وقال انما هو والد بعد والد.

8 – It has been narrated to us Ahmad bin Muhammad, from Al-Husayn Bin Saeed, from Ibn Abu Umeir, from Al-Hassan Bin Ahmad Bin Asad Bin Abu Al-A'ala, from Hashaam Bin Ahmad who said:

'I visited Abu Abdullah^{asws} and I wanted to ask him^{asws} about Al-Mufazzal-Ibn Umar, and he^{asws} was in the (paddling) pool, in a day of extreme heat and sweat. It flowed on his^{asws} cheeks and on his chest. He^{asws} said it first: 'Yes, by Allah^{azwj} besides Whom there is no god, he is the loyal man, Al-Mufazzal-Ibn Umar Al-Ju'fy', and he^{asws} said it and repeated it several times, and said: 'But rather, he is like his father'.

(9) حدثنا احمد بن محمد عن ابيه محمد بن علي القمي قال بعث إلى أبو جعفر عليه السلام ومعه كتابه فأمرني ان اصير إليه فأتيته وهو بالمدينة نازل في دار بزيع فدخلت عليه وسلمت وذكر صفوان وابن سنان وغيرهما ما قد سمعته غير واحد فقلت في نفسي استعطفه على زكريا بن آدم لعله يسلم مما قال في هؤلاء ثم رجعت إلى نفسي فقلت من انا حتى اتعرض في هذا وشبهه لمولى هو اعلم بما يصنع فقال يا ابا علي ليس على مثل ابي يحيى تعجل وقد كان لابي من خدمته.

9 – It has been narrated to us Ahmad Bin Muhammad, from his father Muhammad Bin Ali Al-Qummy who said:

Abu Jafar^{asws} sent a letter to me, ordering me to go to him^{asws}, I came to him and he^{asws} was in Madinah. He^{asws} was staying, as a guest, in the house of Bazi. I entered the house and greeted him^{asws}; he^{asws} mentioned Safwan and Ibn Sinan and others which was heard by those who were there. I said to myself, Shall I ask for leniency for Zakerya Ibn Adam so that he will be saved from what was said about these. Then I regretted to myself, I said who am I to question regarding this and doubt my Master^{asws} who had the Knowledgeable about what he^{asws} does. He^{asws} said, O Abu Ali, don't be hasty, there is no one like Abu Yahya and he was an attendant to my^{asws} father^{asws}.

(10) حدثنا علي بن اسماعيل عن محمد بن عمر عن علي بن اسباط قال رأيت ابا جعفر عليه السلام قد خرج على فاحددت النظر إليه وإلى رأسه وإلى رجله لاصف قامته لاصحابنا بمصر فخر ساجدا فقال ان الله احتج في الامامة مثل ما احتج في النبوة قال الله تعالى واتيناه الحكم صبيا وقال الله فلما بلغ أشده وبلغ اربعين سنة فقد يجوز ان يؤتى الحكمة وهو صبي ويجوز ان يؤتى وهو ابن اربعين سنة.

10 – It has been narrated to us Ali Bin Ismail, from Muhammad Bin Umar, from Ali Bin Asbaat who said:

'I saw Abu Ja'far^{asws} when he^{asws} came out. I strived to look at him^{asws} and at his^{asws} head, and at his^{asws} feet so as to be able to describe his^{asws} stature to our companions in Egypt. He^{asws} went into prostration. He^{asws} said: 'Surely Allah^{azwj} has Given Proofs regarding the Imamate as He^{azwj} has Given Proofs regarding the Prophet-hood. Allah^{azwj} has Said [19:12] and We granted him wisdom while yet a child and Allah^{azwj} has Said [12:22] And when he had attained his maturity and reached the age of forty years, it was permitted for him to be given the wisdom, and he was a child, and he was given permission at the age of forty'.

(11) حدثنا احمد بن محمد عن علي بن الحكم عن بعض اصحابنا قال دخلت على ابي الحسن الماضي عليه السلام وهو محموم ووجهه إلى الحائط فتناول بعض اهل بيته يذكر فقلت في نفسي هذا خير خلق الله في زمانه يوصينا بالبر ويقول في رجل من اهل بيته هذا القول قال فحول وجهه فقال ان الذي سمعت من البر اني إذ قلت هذا لم يصدقوا قوله وان لم اقل هذا صدقوا قوله على.

11 – It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from one of our companions who said:

'I visited Abu Al-Hassan^{asws}, and he^{asws} was feverish and he^{asws} was facing the wall. Certain members of his^{asws} household were mentioned. I said to myself, 'This (man^{asws}) is the best of the creation of Allah^{azwj} in his^{asws} era, and he^{asws} advises us to righteousness, and he^{asws} says regarding a man from the people of his^{asws} household, these words'. His^{asws} face changed. He^{asws} said: 'That is, which I have said about the righteousness. If I say it like this, people will not accept his words but if I don't say it like this, people would accept his words.'

(12) حدثنا احمد بن محمد عن علي بن الحكم قال حدثني زياد بن ابي الحلال قال اختلف الناس في جابر بن يزيد واحاديثه واعاجيبه قال فدخلت على ابي عبد الله عليه السلام وانا اريد ان اسأله عنه فابتدأني من غير ان اسأله رحم الله جابر بن يزيد الجعفي كان يصدق علينا ولعن الله المغيرة بن شعبة كان يكذب علينا.

12 – It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Ziyad Bin Abu Al-Hilal who said:

‘The people differed regarding Jabir Bin Yazeed and what he had been narrating and his answers. I came to Abu Abdullah^{asws} and I wanted to ask him^{asws} about him. He^{asws} said it before me before I could ask him^{asws}: ‘May Allah^{azwj} have Mercy on Jabir Bin Yazeed Al-Ju’fy, who has been truthful to us^{asws}, and May the Curse of Allah^{azwj} be on Al-Mugheira Bin Sha’ba who had been belying to us^{asws}’.

(13) حدثنا محمد بن اسماعيل عن علي بن الحكم عن شهاب بن عبد ربه قال اتيت ابا عبد الله عليه السلام اسئله فابتدأني فقال ان شئت فسئلك يا شهاب وان شئت اخبرناك بما جئت له قلت اخبرني جعلت فداك قال جئت لتسئلني عن الجنب يغرف الماء من الحب بالكوز فيصيب يده الماء قال نعم قال ليس به بأس

13 – It has been narrated to us Muhammad Bin Ismail, from Ali Bin Al-Hakam, from Shahaab Bin Abd Rabih who said:

‘I came to Abu Abdullah^{asws}. He^{asws} said before I could say anything: ‘You can ask if you like, O Shahaab, and if you like we^{asws} can inform you of it’. I said, ‘May I be sacrificed for you, inform me’. He^{asws} said: ‘You came to ask me^{asws} about the *Junuub* (major ablution), scooping of the water from the container with a jug or striking the water with the hand’. I said, ‘Yes’. He^{asws} said: ‘There is no problem with it’.

قال وان شئت سل وان شئت اخبرتك قال قلت اخبرني قال جئت تسئل عن الجنب يسهو ويغمر يده في الماء قبل ان يغسلها قلت وذاك جعلت فداك قال إذا لم يكن اصاب يده شيء فلا بأس بذاك

He^{asws} said: ‘If you like, ask and if you like I^{asws} will inform you’. I said, ‘Inform me’. He^{asws} said: ‘You came to ask about the *Junuub* (major ablution), if he mistakenly dipped his hand in the water before he performed the ablution’. I said, ‘And that was it, may I be sacrificed for you’. He^{asws} said: ‘If a thing (filth) has not hit his hand, there is no problem with that’.

سل وان شئت اخبرتك قلت اخبرني قال جئت لتسئلني عن الجنب يغتسل فيقطر الماء من جسمه في الاناء أو ينضح الماء من الارض فيقع في الاناء قلت نعم جعلت فداك قال ليس بهذا بأس كله

He^{asws} said: ‘Ask and if you like I^{asws} will inform you’. I said, ‘Inform me’. He^{asws} said: ‘You came to ask me^{asws} about the *Junuub* (major ablution), if he bathes and the water from his body drips back into the container, or the water leaks from the ground and ends up in the container’. I said, ‘Yes, may I be sacrificed for you’. He^{asws} said: ‘There is no problem with any of this’.

فسئل وان شئت اخبرتك قلت اخبرني قال جئت لتسئلني من الغدير يكون في جانبه الجيفة اتوضاء منه اولا قال نعم قال فتوضاء من الجانب الاخر الا ان يغلب على الماء الريح

He^{asws} said: ‘Ask and if you like, I^{asws} will inform you’. I said, ‘Inform me’. He^{asws} said: ‘You came to ask me^{asws} about the stream on the side of which is a corpse, whether to perform ablution from it or not’. I said, ‘Yes’. He^{asws} said: ‘Perform ablution from the other side except if the smell has overwhelmed the water’.

وجئت لتسئل عن الماء الراكد من البئر قال فما لم يكن فيه تغيير أو ريح غالبية قلت فما التغيير قال الصفرة فتوضاء منه وكلما غلب عليه كثرة الماء فهو طاهر.

He^{asws} said: ‘And you came to ask about the stagnant water of the well, if there has been no change in it, or overwhelming smell’. I said, ‘What is the change?’ He^{asws} said: ‘The yellowness (colour). Perform ablution from it, and all that is overwhelmed by the quantity of the water, it is clean’.

(14) حدثنا احمد بن محمد عن علي بن الحكم عن ابراهيم بن الفضل عن عمر بن يزيد قال كنت عند ابي عبد الله عليه السلام وهو وجع فولاني ظهره ووجهه إلى الحائط فقلت في نفسي ما ادرى ما يصيبه في مرضه وما سئلته عن الامام بعده فانا افكر في ذلك إذ حول وجهه إلى فقال ان الامر ليس كما تظن ليس على من وجعي هذه بأس.

14 – It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Ibrahim Bin Al-Fazal, from Umar Bin Yazeed who said:

'I was with Abu Abdullah^{asws}, and he^{asws} had pain in his^{asws} back and he^{asws} was facing the wall'. I said to myself, 'I don't know what injury he^{asws} is suffering from his^{asws} illness, and I^{asws} will not ask him^{asws} about the Imam^{asws} after him^{asws}'. I was in these thoughts, when his^{asws} face changed. He^{asws} said: 'The matter is not as you guess it to be, as I will not be affected by this illness'.

(15) حدثنا الحسين بن علي بن عيسى عن مروان عن الحسين بن موسى الخياط قال خرجت انا وجميل بن دارج وعائذ الاحمسي حاجين قال وكان يقول عائذ لنا ان لي حاجة إلى ابي عبد الله عليه السلام أريد ان اسئله عنها قال فدخلنا عليه فلما جلسنا قال لنا مبتدئا من اتى الله بما افترض عليه لم يسئله عما سوى ذلك قال فغمزنا عايد فلما قمنا قلنا ما حاجتك قال الذي سمعنا منه اني رجل لا اطيق القيام بالليل فخفت ان اكون مأثوما مأخوذا به فاهلك.

15 – It has been narrated to us Al-Husayn Bin Ali Bin Isa, from Marwaan, from Al-Husayn Bin Musa Al-Khayaat who said:

'I, and Jameel Bin Daraaj, and A'iz Al-Ahmasy went out to Hajj (Pilgrimage). A'iz said to us, 'I have a need to ask Abu Abdullah^{asws}'. We went to see him^{asws}. When we sat down, he^{asws} said to us before we could say anything: 'The one for whom Allah^{azwj} has Given obligations to him, should not ask anything other than that'. A'iz disgraced us. When we stood up, we said, 'What is your need?' He said, 'That which we heard from him^{asws}. I am a man who cannot bear to stand at night. I feared to be taken whilst sinning, and be destroyed'.

(16) حدثنا احمد بن محمد عن محمد بن الحسن بن علان عن محمد بن عبد الله قال كنت عند الرضا فأصابني عطش شديد فكرهت ان استسقى في مجلسه ودعا بماء بارد فذاقه وناولني فقال يا محمد اشرب فانه بارد فشربت.

16 – It has been narrated to us Ahmad Bin Muhammad, from Muhammad Bin Al-Hassan Bin Alaan, from Muhammad Bin Abdullah who said:

'I was with Al-Reza^{asws}. I was struck by extreme thirst. I abhorred quenching it during his^{asws} session and he^{asws} called for cold water, tasted it and passed it over to me saying: 'O Muhammad, drink, for it is cold'. I drank'.

(17) حدثنا احمد بن محمد عن بعض اصحابنا عن جميل بن دارج عن ابي عبد الله عليه السلام قال سألته عن القضاء والقدر فقال هما خلقان من خلق الله والله يزيد في الخلق ما يشاء وارتدت ان اسئله عن المشية فنظر إلى فقال يا جميل لا احببك في المشية.

17 – It has been narrated to us Ahmad Bin Muhammad, from one of our companions, from Jameel Bin Daraaj:

'I asked Abu Abdullah^{asws} about fate and destiny. He^{asws} said: 'They are both creations from the creation of Allah^{azwj}, and Allah^{azwj} Increases in the creation whatever He^{azwj} so Desire (Al-Mashi'at)', and I intended to ask him^{asws} about the Desire. He^{asws} looked at me and said: 'O Jameel, I^{asws} will not answer you regarding the Desire (Al-Mashi'at)'.

(18) حدثنا محمد بن الحسين عن ابي داود المسترق عن عيسى الفراء عن مالك الجهني قال كنت بين يدي ابي عبد الله عليه السلام فوضعت يدي على خدي وقلت في نفسي لقد عظمك الله وشرفك فقال يا مالك الامر اعظم مما تذهب إليه.

18 – It has been narrated to us Muhammad Bin Al-Husayn, from Abu Dawood Al-Mustaraq, from Isa Al-Fara'a, from Maalik Al-Jahny who said:

'I was in front of Abu Abdullah^{asws}. I placed my hand on my cheek and said to myself, 'Allah^{azwj} has Magnified you^{asws} and Honoured you^{asws}'. He^{asws} said: 'O Maalik, the matter is greater than what you are ascribing to Him^{azwj}'.

(19) حدثنا يعقوب بن يزيد عن الحسن بن علي الوشا عن محمد بن حمران قال حدثنا زرارة قال قال أبو جعفر عليه السلام حدث عن بني اسرائيل يا زرارة ولا حرج فقلت جعلت فداك ان في حديث الشيعة ما هو اعجب من احاديثهم قال فاي شيء هو يا زرارة قال فاختلس في قلبي فمكنت ساعة لا اذكره ما اريد قال لعلك تريد التقية قال نعم قال صدق بها فانها حق.

19 – It has been narrated to us Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Al-Washaa, from Muhammad Bin Hamraan, from Zarara who said:

‘Abu Ja’far^{asws} said: ‘I^{asws} narrate about the Children of Israel, O Zarara, and there is nothing wrong’. I said, ‘May I be sacrificed for you^{asws}, in the Hadeeth of the Shiites, there is nothing more strange than this Hadeeth’, He^{asws} said: ‘And which thing is it, O Zarara?’ I kept it in my heart, and it stayed there for a while, and I did not remind him^{asws} of what I wanted. He^{asws} said: ‘Perhaps you want to observe dissimulation?’ I said, ‘Yes’. He^{asws} said: ‘Believe in it, for it is the truth’.

(20) حدثنا ابراهيم بن هاشم عن عثمان بن عيسى عن داود القطان عن ابراهيم رفعه إلى امير المؤمنين عليه السلام قال لو وجدت رجلا ثقة لبعثت معه هذا المال إلى المدائن إلى شيعة فقال رجل من اصحابه في نفسه لاتين امير المؤمنين ولاقولن له انا اذهب به فهو يثق بي فإذا انا اخذته اخذت طريق الكرخه فقال يا امير المؤمنين انا اذهب بهذا المال إلى المدائن قال فرفع إلى رأسه ثم قال اليك عنى خذ طريق الكرخه

20 – It has been narrated to us Ibrahim Bin Hashaam, from Usman Bin Isa, from Dawood Al-Qataan, from Ibrahim with an unbroken chain going up to Amir-ul-Momineen^{asws} :

Amir-ul-Momineen^{asws} said: ‘If I^{asws} could find a reliable man, I^{asws} would send with him this money to Al-Mada’in to the Shiites’. A man from his^{asws} companions said to himself, ‘If Amir-ul-Momineen^{asws} gives it to me, I would say to him^{asws} that I would go with it, if he^{asws} trusts me, when I take it, I will go by the road of Al-Karkh’. He said, ‘O Amir-ul-Momineen^{asws}, I will go with this money to Al-Mada’in’. He^{asws} raised his^{asws} head to me and said: ‘You mean, go by the road of Al-Karkh’

(21) حدثنا علي بن حسان عن جعفر بن هارون الزييات قال كنت اطوف بالكعبة فرايت ابا عبد الله عليه السلام فقلت في نفسي هذا هو الذي يتبع والذي هو الامام وهو كذا وكذا قال فما علمت به حتى ضرب يده على منكبي ثم اقبل على وقال ابشرا منا واحدا نتبعه انا إذا لفي ضلال وسعر

21 – It has been narrated to us Ali Bin Hasaan, from Ja’far Bin Haroun Al-Ziyaat who said:

‘I was circling the Kaaba (*Tawaaf*), when I saw Abu Abdullah^{asws}. I said to myself, ‘He^{asws} is the ‘one’ who is followed, and he^{asws} is the one who is the Imam^{asws}, and he^{asws} is such and such’. I did not know about it until he^{asws} hit his^{asws} hand on my shoulder, then faced me and said: **[54:24] So they said: What! a single mortal from among us! Shall we follow him? Most surely we shall in that case be in sure error and distress’.**

(22) حدثنا احمد بن محمد عن الحسين بن سعيد عن الحسن بن برده و ابي عبد الله عن الجعفر بن الحسين الخزاز عن اسماعيل بن عبد العزيز قال قال لي أبو عبد الله عليه السلام ضع لي في المتوضاء ماء قال فقممت فوضعت له فدخل قال فقلت في نفسي انا اقول فيه كذا وكذا ويدخل المتوضاء فلم يلبث ان خرج فقال يا اسماعيل بن عبد العزيز لا ترفعوا البناء فوق طاقتنا فينهم عبيدا مخلوقين وقولوا فينا ما شئتم قال اسماعيل كنت اقول فيه واقول حدثنا.

22 – It has been narrated to us Ahmad, from Al-Husayn Bin Saeed, from Al-Hassan Bin Bardah and Abu Abdullah, from Al-Ja’far Bin Al-Husayn Al-Khazaaz, from Ismail Bin Abdul Aziz who said:

‘Abu Abdullah^{asws} said to me: ‘Place some water for me^{asws} in the container for ablution’. I stood up, and placed it for him^{asws}. He^{asws} came in. I said to myself, ‘I will say such and such, and he^{asws} came in and performed the ablution, but soon went out and said: ‘O Ismail bin Abdul Aziz, do not build higher than our^{asws} strength, it will collapse. Make us^{asws} to be as created servants, and say about us^{asws} whatsoever

that you like. Ismail said, 'I used to say regarding this, and I say, it has also been narrated to us (by others)'.

(23) حدثنا أبو طالب عن بكر بن محمد قال خرجنا من المدينة نريد منزل أبي عبد الله عليه السلام فلحقنا أبو بصير خارجاً من زقاق وهو جنب ونحن لا نعلم حتى دخلنا على أبي عبد الله عليه السلام قال فرفع رأسه إلى أبي بصير فقال يا أبا محمد أما تعلم أنه لا ينبغي لجنب أن يدخل بيوت الأنبياء والأوصياء قال فرجع أبو بصير و دخلنا.

23 – It has been narrated to us Abu Talib, from Bakr Bin Muhammad who said:

'We went out from Al-Medina, and we wanted the place of Abu Abdullah^{asws}. Abu Baseer came from an alleyway, and he was in *Junuub* (in requirement of major ablution), and we did not know until we came to Abu Abdullah^{asws}. He^{asws} raised his^{asws} head towards Abu Baseer saying: 'O Abu Muhammad, but know that it does not befit for you to enter the house of the Prophets^{as} and the successors^{asws} whilst in requirement of a major ablution (*Junuub*)'. Abu Baseer returned, and we stayed there'.

(24) حدثنا احمد بن محمد عن الحسين بن سعيد عن الحسن بن علي بن فضال عن اسد بن ابي العلاء عن خالد بن نجيع الجوار قال كنا عند ابي عبد الله عليه السلام وانا اقول في نفسي ليس يدرون هؤلاء بين يدي منهم قال فادنانى حتى جلست بين يديه ثم قال لى هذا ان لى ربا اعبده ثلث مرات.

24 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Hassan Bin Ali Bin Fazaal, from Asad Bin Abu Al-A'la, from Khalid Bin Najeesh Al-Jawaar who said:

'I was with Abu Abdullah^{asws}, and I said to myself, 'They are unaware of the person (Imam^{asws}) who is sitting in front of them. He^{asws} called me to come nearer until I sat in front of him. Then he^{asws} said to me: 'There is a Lord for me whom I worship. He said it three times'.

(25) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن خالد بن نجيع الجوار قال دخلت على ابي عبد الله عليه السلام وعنده خلق ففقت راسى فجلست في ناحية وقلت في نفسي ويحكم ما اغفلكم عند من تكلمون عند رب العالمين قال فناداني ويحك يا خالد انى والله عبدا مخلوق لى رب اعبده ان لم اعبده والله عذبني بالنار فقلت لا والله لا اقول فيك ابدا الا قولك في نفسك.

25 – It has been narrated to us Muhammad Bin Al-Husayn, from Musa Bin Sa'daan, from Abdullah Bin Al-Qasim, from Khalid Bin Najeesh Al-Jawaar who said:

'I came to Abu Abdullah^{asws} and with him^{asws} were people. I hid my head and sat in an area, and said to myself, woe be unto them for ignorant of the fact that they are speaking with the Lord^{azwj} of the worlds'. He^{asws} called me (and said): 'Woe be unto you, O Khalid, by Allah^{azwj}, I^{asws} am a servant created by the Lord^{azwj} that I^{asws} worship. If I^{asws} do not worship Him^{azwj}, by Allah^{azwj}, He^{azwj} would Punish me^{asws} by the Fire'. I said, 'No, by Allah^{azwj}, I will not say to myself regarding you^{asws} ever, except for what you^{asws} say regarding yourself^{asws}'.

(26) حدثنا محمد بن الحسين ويعقوب بن يزيد عن محمد بن ابي عمير عن عمر بن اذينة عن عبد الله النجاشي قال اصابت جبة لى قذى من نضح بول شككت فيه فغمرتها ماء في ليلة باردة فلما دخلت على ابي عبد الله عليه السلام ابتدأتى فقال لى ان القذى اذا غسلته بالماء فسد القذى.

26 – It has been narrated to us Muhammad Bin Al-Husayn and Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Umar Bin Azina, from Abdullah Al-Najashy who said:

'I was struck by a speck of urine. I doubted regarding it. I submerged it in cold water at night. When I came to Abu Abdullah^{asws}, he^{asws} said first, to me: 'The speck, if it is washed with water, the speck will be gone'.

(27) حدثنا احمد بن محمد عن عمر بن عبد العزيز عن محمد بن الفضيل عن ابي حمزة الثمالي عن علي بن الحسين عليه السلام قال قلت له جعلت فداك الائمة يعلمون ما يضرر فقال علمت والله ما علمت الانبياء والرسل ثم قال ازيدك قلت نعم قال وتزاد ما لم تزد الانبياء.

27 – It has been narrated to us Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Bin Al-Fazel, from Abu Hamza Al-Thumaly, who has said the following:

I said to Ali^{asws} Bin Al-Husayn^{asws}, ‘May I be sacrificed for you^{asws}. The Imams^{asws} know what a person is harbouring (thoughts)?’ He^{asws} said: ‘By Allah^{azwj}, He^{asws} knows what the Prophets^{as} and the Messengers^{as} know’. Then he^{asws} said: ‘Shall I^{asws} tell more to you?’ I said, ‘Yes’. He^{asws} said: ‘And their^{asws} (knowledge) gets enhanced but not that of the Prophets^{as}’.

(11) باب في الانمة انهم يخبرون شيعتهم بافعالهم وسرهم وافعال غيبهم وهم غيب عنهم

CHAPTER 11 – REGARDING THE IMAMS^{asws}, THEY^{asws} INFORM THEIR^{asws} SHIITES OF THEIR ACTIONS, AND OF THEIR SECRETS, AND OF THEIR HIDDEN ACTIONS, ALTHOUGH THEY ARE HIDDEN FROM THEM^{asws}

(1) حدثنا ابراهيم بن هاشم عن ابي عبد الله البرقي عن ابراهيم بن محمد الاشعري عن ابي كهشم قال كنت نازلا بالمدينة في دار فيها وصيفة كانت تعجبني فانصرفت ليلا ممسيا فاستفتحت الباب ففتحت لي فمدت يدي فقبضت على ثديها فلما كان من الغد دخلت على ابي عبد الله عليه السلام فقال يا ابا كهشم تب إلى الله مما صنعت البارحة.

1 – It has been narrated to us Ibrahim Bin Hashaam, from Abu Abdullah Al-Barqy, from Ibrahim Bin Muhammad Al-Ashary, from Abu Kahmash who said:

‘I was staying at Medina in a house in which was a maid. I liked her. She was leaving for the night in the evening. I went to the door and she opened it for me. I extended my hand towards her breast and then withdrew it. When it was the morning, I came to Abu Abdullah^{asws}. He^{asws} said: ‘O Abu Kahash, repent to Allah^{azwj}, of what you did yesterday’.

(2) حدثنا محمد بن عبد الجبار عن ابي القاسم عن محمد بن سهل عن ابراهيم بن ابي البلاد عن مهزم قال كنا نزولا بالمدينة وكانت جارية لصاحب المنزل تعجبني واني اتيت الباب فاستفتحت ففتحت لي الجارية فغمرت ثديها فلما كان من الغد دخلت على ابي عبد الله عليه السلام فقال يا مهزم اين كان اقصى اثرك اليوم فقلت له ما برحت المسجد فقال اما تعلم ان امرنا هذا لا ينال الا بالورع.

2 – It has been narrated to us Muhammad Bin Abdul Jabbar, from Abu Al-Qasim, from Muhammad Bin Sahl, from Ibrahim Bin Abu Al-Balaad, from Mahzam who said:

‘I was staying at Medina, and I was attracted to a maid of the owner of the house. I came to the door. The maid opened it for me. I touched her breasts. When it was the morning, I came to Abu Abdullah^{asws}. He^{asws} said: ‘O Mahzam, what (bad) impression you have left?’ I said to him^{asws}: ‘I have been in the Mosque’. He^{asws} said: ‘But, know that this matter of ours^{asws} cannot be achieved except by piety’.

(3) حدثنا محمد بن عبد الجبار عن الحسن بن الحسين عن احمد بن الحسن الميثمي عن ابراهيم بن مهزم قال خرجت من عند ابي عبد الله عليه السلام ليلة ممسيا فاتيت منزلي بالمدينة كلام وكانت امي معي فوقع بيني وبينها فاغلظت لها فلما ان كان من الغد صليت الغداة واتيت ابا عبد الله عليه السلام فلما دخلت عليه فقال لي مبتدئا يا ابا مهزم مالك وللوالدة اغلظت في كلامها البارحة اما علمت ان بطنها منزل قد سكنته وان حجرها مهذا قد غمرته وثديها وعاء قد شربته قال قلت بلى قال فلا تغلظ لها.

3 – It has been narrated to us Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Al-Husayn, from Ahmad Bin Al-Hassan Al-Maysami, from Ibrahim Bin Mahzam who said:

‘I went out from Abu Abdullah^{asws} one night. I came to my place in Medina, and my mother was with me and there had occurred between her and myself some harsh words. When it was the morning, I offered the morning-Salat and came to Abu Abdullah^{asws}. When I came to him^{asws}, he^{asws} said first: ‘O Abu Mahzam, It does not befit you to speak harshly to your mother, yesterday, but know that it was in her womb that you stayed in tranquillity, and in her lap was your cradle, and it was from her breast that you drank’. I said, ‘Yes’. He^{asws} said: ‘Do not be harsh to her’.

(4) حدثنا احمد بن محمد والحسن بن علي بن النعمان عن ابيه علي بن النعمان عن محمد بن سنان يرفعه قال ان عايشة قالت التمسوا لي رجلا شديد العداوة لهذا الرجل حتى ابغته إليه قال فاتيت به فمئل بين يديها فرفعت إليه رأسها فقالت ما بلغ من عداوتك لهذا الرجل قال فقال لها كثيرا ما اتمنى على ربي انه واصحابه في وسطى فضربت ضربة بالسيف يصبغ فسبق السيف الدم قالت فانت له فاذهب بكتابي هذا فادفعه إليه طاعنا رأيته أو مقيما اما انك ان رأيته راكبا على بغلة رسول الله صلى الله عليه وآله متنكبا قوسه معلقا كنانته بقربوس سرجه واصحابه خلفه كأنهم طير صواف فتعطيه كتابي هذا وان عرض عليك طعامه وشرابه فلا تناولن منه شيئا فان فيه السحر

4 – It has been narrated to us Ahmad Bin Muhammad, and Al-Hassan Bin Ali Bin Al-No'man, from his father Ali Bin Al-No'man, from Muhammad Bin Sinan with an ubroken chain said:

'Aisha said, 'Seek out a man for me who will have extreme enmity towards this man (Ali^{asws}). He said, 'I came to her with him, as if in front of her. She raised her head and said, 'What is the level of your enmity for this man^{asws}? He said to her, 'A lot. Many a times I have wished to my Lord^{azwj}, that he^{asws} and his^{asws} companions would be in my midst. I would then strike them with the striking of the sword, and would dye it with the blood'. She said to him, 'Go with this letter of mine and hand it over to him^{asws}. Our guess is that you will see him^{asws} to be standing, but if you see him^{asws} to be riding on the mule of the Messenger of Allah^{saww}, his^{asws} bow hanging from his^{asws} saddle, and his^{asws} companions following behind him^{asws} as if they are rows of birds. Give him this letter of mine and he^{asws} will present to you his^{asws} food and his^{asws} drink. Do not eat or drink from it anything, for there is black magic in it'.

قال فاستقبلته راكبا فناولته الكتاب ففض خاتمه ثم قرأه فقال تبلغ إلى منزلنا فتصيب من طعامنا وشرابنا ونكتب جواب كتابك فقال هذا والله مالا يكون قال فسار خلفه فاحدق به أصحابه ثم قال له أسألك قال نعم قال وتجيئني قال نعم قال فنشدتك الله هل قالت التمسوا لى رجلا شديدا عداوته لهذا الرجل فاتوها بك فقالت لك ما بلغ من عداوتك لهذا الرجل فقلت كثيرا ما اتمنى على ربي انه واصحابه في وسطى واني ضربت ضربة بالسيف يسبق السيف الدم قال اللهم نعم He said, 'I met him^{asws} as a rider. I handed over to him^{asws} the letter. He^{asws} opened its seal and read it. He^{asws} said: 'Let us reach our destination, eat our food and quench your thirst and we^{asws} will write the answer to your letter'. He said, 'This, by Allah^{azwj} is what will not happen'. He said, 'I continued walking behind him^{asws} along with his^{asws} companions, then he^{asws} said to me, 'I^{asws} would like to ask you'. I said: 'Yes'. He^{asws} said, 'And you will answer me^{asws}', He said: 'Yes'.

He^{asws} said, 'By Allah^{azwj}, she sought you. Did she say to you, 'Seek out a man for me who has extreme enmity for this man^{asws}'. You were brought to her. She said to you, 'What is the level of your enmity for this man^{asws}? You said, 'A lot. Many a times I have wished to my Lord^{azwj} that he^{asws} and his^{asws} companions would be in my midst and I would strike them by the sword until I dye it with the blood?' He said, 'Our Lord Allah^{azwj}, yes'.

قال فنشدتك الله اقالتي لك اذهب بكتابي هذا فادفعه إليه طاعنا كان أو مقيما اما انك ان رأيته راكبا بغلة رسول الله متنكبا قوسه معلقا كنانته بقربوس سرجه واصحابه خلفه كأنهم طير صواف فتعطيه كتابه هذا فقال اللهم نعم قال فنشدتك بالله هل قالت لك ان عرض عليك طعامه وشرابه فلا تتاولن منه شيئا فان فيه السحر قال اللهم نعم He^{asws} said: 'By Allah^{azwj}, she sought you, and said to you, 'Go with this letter of mine and hand it over to him^{asws}. Our guess is that you will see him^{asws} to be standing, but if you see him^{asws} to be riding on the mule of the Messenger of Allah^{saww}, his^{asws} bow hanging from his^{asws} saddle, and his^{asws} companions following behind him^{asws} as if they are rows of birds, give him this letter of mine'. He said, 'Our Allah^{azwj}, yes'. By Allah^{azwj} she sought you and did she say to you, 'And he^{asws} will present to you his^{asws} food and his^{asws} drink. Do not eat or drink from it anything, for there is black magic in it?' He said, 'Our Allah^{azwj}, yes'.

قال فمبلغ انت عنى قال اللهم نعم فانى اتيتك وما في الارض خلق ابغض إلى منك وانا الساعة مافى الارض خلق احب إلى منك فمر بى بما شئت قال ارجع إليها كتابي هذا وقل لها ما اطعت الله ولا رسوله حيث امرك الله بلزوم بيتك فخرجت ترددين في العساكر وقل لهم ما انصفتهم الله ولا رسوله حيث خلفتم حلايلكم في بيوتكم واخرجتم حليلة رسول الله صلى الله عليه وآله قال فجاء بكتابه حتى طرحه إليها وابلغها مقالته ثم رجع إليه فاصيب بصفين فقالت ما نبعث إليه باحد الا افسده علينا.

He^{asws} said: 'You will say what I^{asws} tell you?' He said, 'By Allah^{azwj}, yes, for I came to you^{asws}, and there was no creature on the earth more hateful to me than you^{asws}, and at this time, there is not creature more beloved to me than you^{asws}. Pass by me whatever that you desire'. He^{asws} said: 'Return to her this letter and say to her: 'There is no obedience to Allah^{azwj} and His^{azwj} Messenger^{saww} unless you stay where Allah^{azwj} has necessitated (you to be) in your house'. 'She came out twice among the soldiers'. And say to them: 'What justice have you done to Allah^{azwj} and His^{azwj} Messenger^{saww}, where you succeeded your spouses in your houses, and taken out the spouse of the Messenger of Allah^{saww}'. He said, 'I went with his^{asws} letter until I put it to her, and told her of the discourse, then returned to him^{asws}. I was injured in Siffeen. She said, 'I will not send anyone to him^{asws} except that he^{asws} will cause mischief to us'.

(5) حدثنا محمد بن الحسين عن حرث الطحان قال اخبرني احمد وكان من اصحاب ابي الجارود عن الحرث بن حصيرة الازدي قال قدم رجل من اهل الكوفة إلى خراسان فدعا الناس إلى ولاية جعفر بن محمد عليه السلام قال فرقة اطاعته واجابت وفرقة جحدت وانكرت وفرقة ورعت ووقفت قال فخرج من كل فرقة رجل فدخلوا على ابي عبد الله عليه السلام قال فكان المتكلم منهم الذي ورع ووقف وقد كان في بعض القوم جارية فخلا بها الرجل ووقع عليها فلما دخلنا على ابي عبد الله ع وكان هو المتكلم فقال له اصلحك الله قدم علينا رجل من اهل الكوفة فدعى الناس إلى طاعتك وولايتك فأجاب قوم وانكر قوم و ورع قوم ووقفوا قال فمن أي التثا انت قال انا من الفرقة التي ورعت ووقفت قال فاين كان ورعك ليلة كذا وكذا فارتاب الرجل.

5 – It has been narrated to us Muhammad Bin Al-Husayn, from Hars Al-Tahaan, from Ahmad, and he was a companion of Abu Al-Jaroud, from Al-Hars Bin Haseyra Al-Azdy who said:

'A man of Al-Kufa proceeded to Khurasan. He called the people to the *Wilayah* of Ja'far Bin Muhammad^{asws}. A group obeyed him and answered, and a group fought against and denied, and a group was afraid and paused. A man came out from each of the groups and came to Abu Abdullah^{asws}. And there was in one of the group a maid with whom the man had had an amicable separation, and had come upon her. When we came to Abu Abdullah^{asws}, and he^{asws} was speaking. He said to him^{asws}, 'May Allah^{azwj} keep you well. A man from Al-Kufa came to us. He called the people to be obedient to you^{asws}, and your^{asws} Wilayah. A group answered, and a group denied, and a group was afraid and paused'. He^{asws} said: 'I am from the group which was afraid and paused'. He^{asws} said: 'So where was your fear on such and such a night?' The man became perplexed'.

(6) حدثنا محمد بن الحسين عن ابراهيم بن ابي البلاد عن عمار السجستاني قال كان عبد الله النجاشي منقطعاً إلى عبد الله بن الحسن يقول بالزيدية فقضى اني خرجت و هو إلى مكة فذهب هذا إلى عبد الله بن الحسن وجئت انا إلى ابي عبد الله عليه السلام قال فلقيني بعد فقال استأذن لي على صاحبك فقلت لابي عبد الله عليه السلام انه سئلني الاذن له عليك قال فقال ائذن له قال فدخل عليه فسأله فقال له أبو عبد الله عليه السلام ما دعاك إلى ما صنعت تذكر يوم كذا يوم مررت على باب قوم فسأل عليك ميزاب من الدار فسألته فقالوا انه قدر فطرحته نفسك في النهر مع ثيابك وعليك مصبغة فاجتمعوا عليك الصبيان يضحكونك ويضحكون منك فقال عمار فالتفت الرجل إلى فقال ما دعاك ان تخبر بخبري ابا عبد الله قال قلت لا والله ما اخبرته هوذا قدامي يسمع كلامي قال فلما خرجنا قال لي يا عمار صاحبي دون غيره.

6 – It has been narrated to us Muhammad Bin Al-Husayn, from Ibrahim Bin Abu Al-Bilaad, from Amaar Al-Sajistany who said:

'Abdullah Al-Najashy was disconnected to Abdullah Bin Al-Hassan, said to be of the Zaydiyya. It so happened that he and I came out to Mecca. This one went to Abdullah Bin Al-Hassan and I came to Abu Abdullah^{asws}. He said, 'Meet me later'. He said, 'Get permission for me to your companion'. I said, to Abu Abdullah^{asws}, 'He asked me for permission to you^{asws}'. He^{asws} said: 'He is permitted'. He came to him^{asws}. He^{asws} asked him. He^{asws} said to him: 'What do you recall at what happened, remember on such and such a day a group passed by the door. The gutter of your

house had overflowed. You asked them. They said that it is more dirty than yourself in the river with your clothes on, and you had a pile of laundry, and the boys had gathered around you laughing at you and you were laughing yourself'. Amaar said, 'The man turned towards me and said, 'What made you inform Abu Abdullah of my news?' I said, 'By Allah^{azwj}, I did not inform him^{asws}. He^{asws} has preceded me in listening to my words'. When we left, he said to me, 'O Amaar, My Master^{asws} is unlike anyone else'.

(7) حدثنا عمر بن علي عن عمه عمير عن صفوان بن يحيى عن جعفر بن محمد الأشعث قال اتدري ما كان سبب دخولنا في هذا الامر ومعرفتنا به وما كان عندنا فيه ذكر ولا معرفة شيء مما في عند الناس قال قلت ما ذاك قال ان ابا جعفر يعني ابا الدوانيق قال لابي محمد الأشعث يا محمد ابغى لي رجلا له عقل يؤدي عني فقال له اني قد اصيبت لك هذا فلان بن مهاجر خالي قال فايئتني به قال فاتيه بخاله فقال له أبو جعفر يابن مهاجر خذ هذا المال فاعطاه الوف دنائير أو ما شاء الله من ذلك وانت المدينة والى عبد الله بن الحسن وعدة من اهل بيته فيهم جعفر بن محمد فقل لهم اني رجل غريب من اهل خراسان وبها شيعة من شيعتكم وجهوا اليكم بهذا المال فادفع إلى كل واحد منهم على هذا الشرط كذا وكذا فإذا قبضوا المال فقل اني رسول واحب ان يكون مع خطوطكم بقبضكم ما قبضتم مني

7 – It has been narrated to us Umar Bin Ali, from his uncle Umeyr, from Safwaan Bin Yahya, from Ja'far Bin Muhammad Al-Ash'as who said:

'Do you know what the reason was from our entering into this matter, and our understanding of it, and recall what was with us regarding it, and there is no understanding of anything from what is with the people?' I said, 'What is that?' He said, 'That Abu Ja'far, meaning Abu Al-Dawaniq said to Abu Muhammad Al-Ash'as, 'O Muhammad, I want for me a man of intellect, call him to me'. He said to him, 'I will fetch him for you so and so, a son of an immigrant, my uncle'. He said, 'Come with him'.

He came with him to his uncle. Abu Ja'far said to him, 'O son of an immigrant, take this money'. He gave to him thousands of Dinars, or whatever Allah^{azwj} so Desired, from that, 'And take it to Al-Medina, and meet Abdullah Bin Al-Hassan, and a number of his household, among whom is Ja'far Bin Muhammad^{asws}. Say them, 'I am a stranger from the people of Khurasaan, and am a Shiite from your Shiites, and have been directed with this wealth'. Hand over to each one of them on this such and such condition'. When he takes the wealth, say, 'I am a messenger, and I would love it if you could write of what you have in your custody from me'.

قال فاخذ المال واتى المدينة ثم رجع إلى ابي جعفر وكان محمد بن الأشعث عنده فقال أبو جعفر ماوراك قال اتيت القوم وفعلت ما امرتني به وهذا خطوطهم بقبضهم خلا جعفر بن محمد فاني اتيت به وهو يصلي في مسجد الرسول صلى الله عليه وآله فجلست خلفه وقلت ينصرف فاذا ذكر له ما ذكرت لاصحابه فعجل وانصرف ثم التفت إلى فقال يا هذا اتق الله ولا تغترن اهل بيت محمد صلى الله عليه وآله وقل لصاحبك اتق الله ولا تغترن اهل بيت محمد صلى الله عليه وآله فانه قريبا العهد بدولة بني مروان وكلهم محتاج قال فقلت وماذا اصلحك الله فقال ادن مني فاخبرني بجميع ما جرى بيني وبينك حتى كانه كان ثالثنا قال فقال أبو جعفر يابن مهاجر اعلم انه ليس من اهل بيت النبوة الا وفيهم محدث وان جعفر بن محمد محدث اليوم فكان هذه دلالة انا قلنا بهذا المقالة.

He said, 'He took the wealth and came to Al-Medina, then returned to Abu Ja'far, and Muhammad Bin Al-Ash'as was with him. Abu Ja'far said to him, 'What happened?' He said, 'I came to the group, and did what you had ordered me to, and this is their letter of what they have taken in their custody, except for Ja'far Bin Muhammad^{asws} for he^{asws} was Praying in the Mosque of the Messenger of Allah^{saww}. I sat behind him^{asws} and I said (to myself), 'When he^{asws} finishes, I will mention to him^{asws} what I mentioned to his^{asws} companions'. He^{asws} finished quickly, then turned towards me and said, 'O you, fear Allah^{azwj} and do not try to deceive the People^{asws} of the Household of Muhammad^{saww}, and tell your companions to fear Allah^{azwj} and

not to deceive the People^{asws} of the Household of the Messenger of Allah^{saww}, for they^{asws} are nearer to the Covenant that the government of the Clan of the sons of Marwaan, and all of them are needy’.

I said, ‘May Allah^{azwj} keep you^{asws} well, and what is that?’ He^{asws} approached me and informed me of everything that had transpired between myself and you, until it was as if he^{asws} was a third one of us’. Abu Ja’far said, ‘O son of an immigrant, know that he is not from the People^{asws} of the Household of the Prophet^{saww} except that there is a ‘*Muhaddath*’ among them, and that Ja’far Bin Muhammad^{asws} is a ‘*Muhaddath*’ of today. That which has happened, this is proof, what he^{asws} said to us by this speech’.

(8) حدثنا احمد بن محمد بن ابي نصر قال استقبلت الرضا عليه السلام إلى القادسية فسلمت عليه فقال لي أكثر لي حجرة لها بابان باب إلى الخان وباب إلى خارج فانه استر عليك قال وبعث الي بزنفيلة فيها دنائير صالحه ومصحف وكان يأتيه رسوله في حوايجيه فاشترى له وكنت يوما وحدي ففتحت المصحف لاقرا فيه فلما نشرته نظرت في لم يكن فإذا فيها أكثر مما في ايدينا اضعافه فقدمت على قرائتها فلم اعرف منها شيئا فاخذت الدواة والقرطاس فاردت ان اكتبها لكي اسئل عنها فأتاني مسافر قبل ان اكتب منها بشئ ومندبل وخيط وخاتمه فقال مولاي يأمرك ان تضع المصحف في مندبل وتختمه وتبعث إليه بالخاتم قال ففعلت ذلك.

8 – It has been narrated to us Ahmad Bin Muhammad Bin Abu Nasr who said:

‘I welcomed Al-Reza^{asws} to Al-Qadisiyya and greeted him^{asws}. He^{asws} said to me: ‘Rent for me^{asws} a room which has two doors to it, a door to the inn and a door to the exit, for it is a veil to you’. And he^{asws} sent to me a vessel in which were Dinars as a favour and a Parchment (Quran), and it was what he^{asws} had given it to his^{asws} messenger regarding his^{asws} need. I bought for him^{asws} (rented room), and I was alone one day. I opened the Parchment and read from it. When I displayed it, I saw in it, it was not as it should be, for in it was mostly from what is in our hands, and more. I proceeded in reading it. I did not recognise from it anything. I took the ink and the paper and intended to write in it every question about it. A traveller came to me before I could write from it anything, with a handkerchief and a thread and its seal. He said, ‘My master orders you to place the Parchment in the handkerchief, and seal it and send it to him^{asws} along with the seal’. I did that’.

(9) حدثنا علي بن اسماعيل عن محمد بن اسماعيل عن سعدان بن مسلم عن شعيب العرقوقي قال رجل بالف درهم فقال اني احب ان اعرف فضل ابي عبد الله عليه السلام على اهل بيته ثم قال خذ خمسة دراهم سوقية فاجعلها في الدراهم وخذ من الدراهم خمسة فصرها في لبة قميصك فانك ستعرف فضله قال فاتيت ابا عبد الله عليه السلام فنشرها واخذ الخمسة فقال هاك خمستك وهات خمستنا.

9 – It has been narrated to us Ali Bin Ismail, from Muhammad Bin Ismail, from Sa’dan Bin Muslim, from Shuaib Al-Aqarquqy who said:

‘I took along with me a man with a thousand Dirhams (to Abu Abdullah^{asws}). He said, ‘I would love to see the virtues of Abu Abdullah^{asws} in front of the People of his^{asws} Household’. Then said, ‘Take five false Dirhams and place them along with the other Dirhams, and take out from the Dirhams, five and place them inside your shirt, and you will get to know his^{asws} virtues’. He said, ‘I came to Abu Abdullah^{asws}. I displayed it, and he^{asws} took the five (false ones) saying: ‘These five are yours, and give us^{asws} our^{asws} five’.

(10) حدثنا سلمة بن الخطاب عن عبد الله بن محمد عن عبد الله بن القاسم بن الحرث البطل عن مرزم قال دخلت المدينة فرأيت جارية في الدار التي نزلتها فعجبتي فاردت ان اتمتع منها فابت ان تزوجني نفسها قال فجئت بعد العتمة فقرعت الباب فكانت هي التي فتحت لي فوضعت يدي على صدرها فيادرتني حتى دخلت فلما اصبحت دخلت على ابي الحسن عليه السلام فقال يا مرزم ليس من شيعتنا من خلا ثم لم يرع قلبه.

10 – It has been narrated to us Salma Bin Al-Khataab, from Abdullah Bin Muhammad, from Abdullah Bin Al-Qasim Bin Al-Hars Al-Batal, from Mrazim who said:

‘I entered Al-Medina. I saw a maid in the house in which I was staying. I found her attractive, I intended to enjoy from her, but she refused to marry me. I went after dark and knocked on her door. She opened it for me. I placed my hand on her chest. But to my surprise she moved me out. When it was the morning, I came to Abu Al-Hassan^{asws}. he^{asws} said: ‘O Marazim, he is not from our^{asws} Shiites, the one who does not look at his heart’.

(11) حدثنا احمد بن محمد عن عمر بن عبد العزيز عن بكار بن كرام عن ابي عبد الله عليه السلام قال ان جويرية بن عمر العبدى خاصمه رجل في فرس انثى فدعيا جميعا الفرس فقال امير المؤمنين الواحد منكما البيعة فقالا لا فقال لجويرية اعطه الفرس فقال له يا امير المؤمنين بلا بيعة فقال له والله لانا اعلم بك منك بنفسك انتسى صنيعك بالجاهلية الجهلاء فاخبره بذلك.

11 – It has been narrated to us Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Bakaar Bin Karaam, who has said the following:

Abu Abdullah^{asws} said: ‘That Juweyria Umar Al-Abdy was contended with a man regarding a horse. He claimed the whole of the horse. Amir-ul-Momineen^{asws} said: ‘Does any one of you two have any proof?’ They said, ‘No’. He^{asws} said to Al-Juweyria: ‘Give him the horse’. He said to him^{asws}, ‘O Amir-ul-Momineen^{asws}, without any proof?’ He^{asws} said to him: ‘By Allah^{azwj}, I^{asws} am more knowing about you than you know about yourself. I^{asws} have not forgotten your actions in the days of ignorance among the ignorant’. He^{asws} informed him of that’.

(12) حدثنا معاوية بن حكم عن سليمان بن جعفر الجعفري قال كنت عند ابي الحسن عليه السلام بالحمراء في مشربة مشرفة على البردة والمائدة بين ايدينا إذ رفع رأسه فرأى رجلا مسرعا فرفع يده من الطعام فما لبث ان جاء فصعد إليه فقال البشري جعلت فداك مات الزبيري فاطرق إلى الارض وتغير لونه واصفر وجهه ثم رفع رأسه فقال انى اصبتة قد ارتكبت في ليلته هذه ذنبا ليس باكبر ذنوبه قال والله مما خطيئاتهم اغرقوا فادخلوا ناراثم مد يده فاكل فلم يلبث ان جاء رجل مولى له جعلت فداك مات الزبيري فقال وما كان سبب موته فقال شرب الخمر البارحة فغرق فيه فمات.

12 – It has been narrated to us Muawiya Bin Hakam, from Suleyman Bin Ja’far Al-Ja’fary who said: ‘I was with Abu Al-Hassan^{asws} at Al-Hamara where water was available and there were delicious food in front of us at dining mat, when he^{asws} raised his^{asws} head and saw a man rushing. he^{asws} lifted his^{asws} hand from the food. As soon as he arrived he came up to him^{asws} saying, ‘The good news! May I be sacrificed for you^{asws}, Al-Zubeyri has died’. He^{asws} performed prostration on the ground, and his^{asws} colour changed and his^{asws} face became yellow. Then he^{asws} raised his^{asws} head saying: ‘He suffered for having indulged in this night in a sin from which there is no greater sin’. He^{asws} said, ‘By Allah^{azwj}, from which of their errors drown them and they enter the Fire’ Then he^{asws} extended his^{asws} hand and ate. But soon a man came and said for his master, ‘May I be sacrificed for you, Al-Zubeyri has died’. He^{asws} said, ‘And what was the reason for his death?’ He said: ‘Drinking intoxicant yesterday. He drowned in it. He died’.

(13) حدثنا محمد بن عيسى حماد بن عيسى عن الحسين بن المختار عن ابي بصير قال قدم بعض اصحاب ابي جعفر عليه السلام فقال لى لا ترى والله ابا جعفر ايدا قال فلفقت صكا فاشهدت شهودا في الكتاب في غير اوان الحج ثم انى خرجت إلى المدينة فاستأذنت على ابي جعفر عليه السلام فلما نظر إلى فقال يا ابا بصير ما فعل الصك قال قلت جعلت فداك ان فلانا قال لى والله لا ترى ابا جعفر ايدا.

13 – It has been narrated to us Muhammad Bin Isa, from Hamaad Bin Isa, from Al-Husayn Al-Mukhtar, from Abu Baseer who said:

‘Some of our companions proceeded to Abu Ja’far^{asws}. They said to me, ‘By Allah^{azwj}, you will never be able to see Abu Ja’far^{asws} at all. Thus I wrote a document and asked witness to sign it and I went toward Madina before the Hajj time, ‘I sought

permission to be with Abu Ja'far^{asws}. When he^{asws} looked at me, he^{asws} said: 'O Abu Baseer, what document did you sign?' I said, 'May I be sacrificed for you^{asws}, that so and so told me, 'By Allah^{azwj}, you will never see Abu Ja'far^{asws} at all'.

(14) حدثنا ايوب بن نوح عن صفوان عن يحيى عن شعيب قال حدثني أبو جعفر ان علي بن دارج حدثه ان المختار استعمله على بعض عمله وان المختار اخذه فحبسه وطلب منه مالا حتى إذا كان من الايام دعاه وهو بشر بن غالب فهددهما بالقتل فقال له بشر بن غالب وكان رجلا متذكرا والله ما تقدم على قتلنا قال لم ومم ذلك تكلتك امك وانتما اسيران في يدي قال لانه جاءنا في الحديث انك انما تقتلنا حين تظهر على دمشق فتقتلنا على درجها قال له المختار صدقت قد جاء هذا

14 – It has been narrated to us Ayub Bin Nuh, from Safwan, from Yahya, from Shuaib, from Abu Ja'far, from Ali Bin Diraaj who said:

'Al-Mukhtar used us for some of his work, and Al-Mukhtar captured him, imprisoned him, and demanded money from him, until when it was a few days later, called him, along with Bishr Bin Ghalib. He threatened to kill them. Bishr Bin Ghalib who was a clever man said to him, 'By Allah^{azwj}, you should not rush in killing us'. He said, 'Why, may your mother sit in your grief, you are both prisoners in my hands'. He said, 'Because we have a Hadith where it is written that you will not be able to kill us until after you conquer Damascus and only then you will kill us on its staircase'. Al-Mukhtar said to him, 'You speak the truth, it has come to this'.

قال فلما قتل المختار خرجا من محبسهما قال علي فأتيت عبد الله بن محمد ابا هاشم فقلت ان المختار كان استعملني على بعض عمله واني اصببت مالا من مال الله فاستودعت طائفة منه من ذلك المال واكلت واعطيت وانا احب ان تجعلني من ذلك في حل فقال عبد الله بن محمد ما انا بصاحب ذاك قال فانصرفت من عنده

He said, 'When Al-Mukhtar got killed, they came out of his prison. Ali said, 'Abdullah Bin Muhammad came to Abu Hashim and said, 'Al-Mukhtar had used us for some of his work, and I found wealth from the wealth of Allah^{azwj}. I entrusted it to some people but I have made use of some of it, and I gave away some of it, and I would love to have this matter resolved'. Abdullah Bin Muhammad said, 'I am not the owner of that'. So he came back from him without any gain'.

فلقيت ابا جعفر عليه السلام فوجدت عنده الامور والشئون وقلت له مثل ما قلت لعبد الله قال ما ذهب منك همدان فانت منه في حل وما انكحت وما اعطيت وما هناك فانت منه في حل قل علي فقلت له ان فلانا قال وكان منزله في زقاق اصحاب الزجاج انه سئل الحسن بن علي يستقطعه ارضا في الرجعة فقال الحسن انا اصنع بك ما هو خير لك من ذلك اضمن لك الجنة على وعلى ابائي قال فقال نعم و سألت ابا جعفر عليه السلام هل كان هذا فقال نعم فقلت لابي جعفر عليه السلام عند ذلك فانا احب ان تضمن لي الجنة عليك وعلى آبائك كما ضمن الحسن لفلان قال نعم قال فرعم أبو بصير ان عليا حدثه بهذا الحديث عند الموت وانه هو الذي اغمضه ولم يسمع هذا الحديث من ابي بصير احد حتى اتى المدينة فدخلت على ابي جعفر عليه السلام قال فلما راني قال مات علي قلت نعم قال رحمه الله قال حدثك بكذا وكذا فلم يدع شيئا مما حدثني به علي فقلت عند ذلك والله ما كان عندي حين حدثني بهذا الحديث احد ولا خرج مني إلى احد حتى اتيتك فمن اين علمت هذا قال فغمز فخذي بيده ثم قال مه اسكت الان.

Thus I went to see Aba Jafar^{asws} and I got surprised by observing the highly spiritual nature of the atmosphere therein, and repeated the same request to him as I have asked from Abd Allah before. Imam^{asws} said: You are not liable for what you have sent to Hamadan, nor for the Nikah and nor the donations.

Ali says that I have told the Imam^{asws} about a person, who lived in Zaqaf and was a companion of Zajaj, who asked Imam Hassan^{asws} about a piece of land. Imam Hassan^{asws} told him that I^{asws} would like to reward you with something even better one, I^{asws} give you guarantee for the Paradise from me^{asws} and my ancestors^{asws}, and he accepted it. I requested Abu Jafar^{asws} to give me guarantee of the Paradise from him^{asws} and his ancestors^{asws}, as Imam Hassan^{asws} did for that fellow. Imam^{asws} said, I^{asws} give it to you.

Abu Basir says Ali had narrated this Hadith to me when he was dying. And Abu Basir kept this Hadith secret without telling it to anyone, until he came to Madina and visited Imam^{asws} who, after seeing him informed him of the death of Ali. I (Abu Basir) said, true, Imam^{asws} said, May Allah^{azwj} have Mercy on him, did he not tell you this and this? Thus, Imam^{asws} told all of it. At that I said, there was no one there except me and no one has heard this Hadith from me until I came to you^{asws}. Thus how do you know it? Imam^{asws} pressed my leg and told me to keep quiet and calm (about it).

(15) حدثنا محمد بن عيسى عن ابي علي بن راشد قال قدمت على احمال فأتاني رسوله قبل ان انظر في الكتب ان اوجهه بها إليه سرح إلى بدفتر كذا ولم يكن عندي في منزلي دفتر اصلا قال فقامت اطلب ما لا اعرف بالتصديق له فلم اقع على شيء فلما ولي الرسول قلت مكانك فحلت بعض الاحمال فتلقاني دفتر لم اكن علمت به الا اني علمت انه لم يطلب الا حقا فوجهت به إليه.

15 – It has been narrated to us Muhammad Bin Isa, from Abu Ali Bin Ali Bin Rashid who said:

‘I organised the goods. His^{asws} messenger came to me before I could look in the books. I sent him back by telling him that I cannot find it as I had mislaid the original ledger’.

The narrator says, ‘He stood up and asked for it. I knew that it did not ratify the reality of anything. But the messenger came back and said, ‘It is, surely at your place, search in your goods’. I found the ledger. I did not know about it but he has asked about only his right and no more’.

(16) حدثنا احمد بن موسى عن محمد بن احمد المعروف بغزال عن ابي عمر الدماري عن حدثه قال جاء رجل إلى ابي عبد الله عليه السلام وكان له اخ جارودي فقال له ابو عبد الله كيف اخوك جعلت فداك خلفته صالحا قال وكيف هو قال قلت هو مرضى في جميع حالاته وعنده غير الا انه لا يقول بكم قال وما يمنعه قال قلت جعلت فداك يتورع من ذلك

16 – It has been narrated to us Ahmad Bin Musa, from Muhammad Bin Ahmad Al-Ma'rouf Baghzaal, from Abu Umar Al-Damaary who said:

‘A man went to Abu Abdullah^{asws} and his brother had ‘Jaroudy’ (a disease). Abu Abdullah^{asws} said to him: ‘How is your brother?’ He said, ‘May I be sacrificed for you^{asws}, I left him behind he was good’. He^{asws} said: ‘And how is he?’ I said, ‘He is sick in all of his conditions, and he has another matter except that he does not tell about it’. He^{asws} said: ‘And what is preventing him?’ I said, ‘May I be sacrificed for you, he is fearing from that’.

قال فقال لي إذا رجعت إليه فقل له أين كان ورعك ليلة نهر بلخ ان تتورع قال فانصرف إلى منزله فقلت لآخي ما كانت قصتك ليلة نهر بلخ ان تتورع من ان تقول بامامة جعفر عليه السلام ولا تورع من ليلة نهر بلخ قال ومن اخبرك قلت ان ابا عبد الله عليه السلام سئلني فاخبرت انك لا تقول به تورعا فقال لي قل له أين كان ورعك ليلة نهر بلخ فقال يا اخي اشهد انه كذا كلمة لا يجوز ان تذكر قال قلت ويحك اتق الله كل ذا ليس هو هكذا

He^{asws} said: ‘When you return to him, say to him, “Where was your fear at night on the River Balkh to make you hesitate?’ I left to go to his house. I said to my brother, ‘What was the story of the night at River Balkh that makes you hesitate in speaking to Imam Ja'far^{asws} and you did not hesitate from night at River Balkh?’ He said, ‘And who has informed you?’ I said, ‘Abu Abdullah^{asws} asked me. I informed him^{asws} that you are not telling due to fear’. He^{asws} said to me: ‘Say to him, where was your fear at night on the River Balkh?’ He said, ‘O my brother, bear witness that these are such words which you had not permission to mention’. I said, ‘Woe be unto you. Fear Allah^{azwj}, all that is not how it happened’.

قال فقال ما علمه والله ما علم به احد من خلق الله الا انا والجارية ورب العالمين قال قلت وما كانت قصتك قال خرجت من وراء النهر وقد فرغت من تجارتي وانا اريد مدينة بلخ فصحبني رجل معه جارية له حسناء حتى عبرنا نهر بلخ فاتيناه ليلا فقال لي الرجل مولى الجارية اما احفظ عليك وتقدم انت وتطلب لنا شيئا وتقتبس نارا أو تحفظ على واذهب انا قال فقلت انا احفظ عليك واذهب انت قال فذهب الرجل وكنا إلى جانب غيضة فاخذت الجارية فادخلتها الغيضة وواقعها وانصرفت إلى موضعي ثم اتى مولاهما فاضطجعنا حتى قدمنا العراق فما علم به احد ولم ازل به حتى سكن ثم قال به وحجبت من قابل فادخلته إليه فاخبره بالقصة فقال تستغفر الله فلا تعود فاستقامت طريقته.

He said, 'By Allah^{azwj}, No one from the creation of Allah^{azwj} knows about it except I and the maid and the Lord^{azwj} of the worlds'. I said, 'And what was your story?' He said, 'I went out from behind the river after having completed my business, and I wanted to go to the city of Balkh. My companion had a beautiful maid with him until we crossed the river. The night arrived. The man said to me, the master of the maid, 'But, for her safety, you go and fetch something for us to make fire with, or stay here and keep her safe, and I will go'. I said, 'I will keep her safe, you go'. The man went, and on the side there was a bush. I grabbed the maid. I entered her into the bush, and I dropped her and left her at a location. Then her master came. We lied, until we proceeded to Al-Iraq. No one knew about it, and did not tell anyone until we arrived home. Then I spoke about it and argued from before. I took him to be with him^{asws} and informed him^{asws} of the story. He^{asws} said: 'Seek Forgiveness from Allah^{azwj}, for there is no turning back from His^{azwj} established way'.

(12) باب في الائمة يخبرون شيعتهم باضمارهم وحديث انفسهم وهم غيب عنه منهم.

CHAPTER 12 – REGARDING THE IMAMS^{asws}, THEY^{asws} INFORM THEIR^{asws} SHIITES OF WHAT THEY ARE HIDING, AND NARRATING THEMSELVES ALTHOUGH THEY ARE HIDDEN FROM THEM^{asws}

(1) حدثنا الهيثم النهدي عن اسماعيل بن سهل عن ابن ابي عمير عن هشام بن سالم قال دخلت على عبد الله بن جعفر وابو الحسن في المجلس قدامه امرأة وألتها فردي بالرداء موزرا فاقبلت على عبد الله فلم أسأله حتى جرى ذكر الزكوة فسئلته قال تسئلني عن الزكوة من كانت عنده اربعون درهما ففيها درهم قال فاستشعرته وتعجبت منه فقلت له اصلحك الله قد عرفت مودتي لابيئك وانقطاعي إليه وقد سمعت منه كتباً افتحب ان اتيك بها قال نعم بنو اخ انتنا

1 – It has been narrated to us Al-Haysam Al-Nahdy, from Ismail Bin Sahl, from Ibn Abu Umeyr, from Hashaam Bin Saalim who said:

'I came to Abdullah Bin Ja'far, and Abu Al-Hassan^{asws} was in the session. Women came up to him^{asws} individually supported by full robe (veil). She addressed to Abdullah. I did not ask him until the *Zakaat* was mentioned. I asked him. He said, 'She asked me about the *Zakaat*, one who had with him forty Dirhams, for in it is one Dirham'. I wondered about it and said to him, 'May Allah^{azwj} keep you well, she has heard of my cordiality of your father, and my dedication to him, and have been cut off from him, and have from him a letter, and would love to give it to you'. He said, 'Yes, son of my brother, give it'.

فقممت مستغيثاً برسول الله فاتيت القبر فقلت يارسول الله صلى الله عليه وآله إلى من إلى القدرية إلى الحرورية إلى المرجنية إلى الزيدية قال فاني كذلك إذ اتاني غلام صغير دون الخمس فجذب ثوني فقال لي اجب قلت من قال قال سيدي موسى بن جعفر فدخلت إلى صحن الدار فإذا هو في بيت وعليه كلة فقال يا هشام قلت لبيك فقال لي لا إلى المرجنة ولا إلى القدرية ولكن اليانا ثم دخلت عليه.

I stood up and sought help of the Messenger of Allah^{saww}. I came to the grave. I said, 'O Messenger of Allah^{saww}, to whom, to Al-Qadiriyya, to Al-Harouriyya, to Al-Murijiyya, to Al-Zaydiyya?' He said, 'For me as well, I saw a boy of less than five draw my attention. He said to me, 'Answer'. I said, 'Who?' He said, 'My master Musa Bin Ja'far^{asws}'. I entered to the courtyard of the house, if he^{asws} was in the house. He^{asws} said: O Hashaam!' I said, 'Here I am'. He^{asws} said to me: 'Not to the Murjiyya, and not to Al-Qadiriyya, but to us^{asws}'. Then I came to him^{asws}.

(2) حدثنا احمد بن محمد بن عمر بن عبد العزيز عن غير واحد عن ابي بصير قال قدم اليانا رجل من اهل الشام فعرضت عليه هذا الامر فقبله فدخلت عليه وهو في سكرات الموت فقال يا ابا بصير قد قبلت ما قلت لي بالجنة فقلت انا ضامن لك على ابي عبد الله عليه السلام بالجنة فمات فدخلت على ابي عبد الله عليه السلام فابتدأني فقال قد وفي لصاحبك بالجنة.

2 – It has been narrated to us Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from another one, from Abu Baseer who said:

'A man from Syria came to him^{asws}. I presented to him this matter. He accepted it. I visited him and he was in the pangs of death. He said, 'O Abu Baseer, I have accepted what you said to me about the Paradise'. I said, 'I guarantee to you on (behalf of) Abu Abdullah^{asws} for the Paradise'. He died. I came to Abu Abdullah^{asws}. He said first: 'The Paradise has been fulfilled for your companion'.

(3) حدثنا احمد بن محمد بن الحسين بن سعيد عن ابن ابي عمير عن سالم مولى على بن يقطين قال اردت ان اكتب إليه أسأله ينور الرجل وهو جنب قال فكتب إلى ابتداء النورة تزيد الرجل نظافة ولكن لا تجامع الرجل مختضباً ولا تجامع امرأة مختضبة.

3 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ib Abu Umeyr, from Saalim the retainer of Ali Bin Yaqteen who said:

'I intended to write to him^{asws} to ask him^{asws} about Noura (Hair removing) for the man whilst he is in requirement of major ablution (*Junuub*). He^{asws} wrote to me^{asws} first: 'The 'Noura' increases the cleanliness of the man, but the man should not copulate whilst having applied hair colour (khizaab), and the woman should not copulate whilst having applied hair colour (khizaab)'.

(4) حدثنا يعقوب بن يزيد عن محمد بن الحسن بن زياد الميثمي قال حدثنا الحسن الواسطي عن هشام بن سالم قال لما دخلت إلى عبد الله بن أبي عبد الله فسألته فلم أر عنده شيئاً فدخلني من ذلك ما الله به عليم وخفت أن لا يكون أبو عبد الله عليه السلام ترك خلفاً فاتيت قبر النبي فجلست عند رأسه ادعوا الله واستغيث به

4 – It has been narrated to us Yaqoub Bin Yazeed, from Muhammad Bin Al-Hassan Bin Ziyad Al-Maysamy, from Al-Hassan Al-Wasity, from Hashaam Bin Saalim who said:

'When I came to Abdullah Bin Abu Abdullah^{asws}, I asked him (about his successor) but I did not get an answer. Then it occurred to me that the knowledge which Allah^{azwj} has Given is not enough, and I feared that Abu Abdullah^{asws} may not have left a successor behind. I came to the grave of the Prophet^{saww}. I sat near to his^{saww} head. I supplicated to Allah^{azwj} and sought help by him^{saww}.

ثم فكرت فقلت اصير على الزنادقة ثم فكرت فيما يدخل عليهم ورأيت قولهم يفسد ثم قلت لأبل قول الخوارج فامر بالمعروف وانهى عن المنكر واضرب بسيفي حتى اموت ثم فكرت في قولهم وما يدخل عليهم فوجدته يفسد ثم قلت إلى المرجئة ثم فكرت فيما يدخل عليهم فإذا قولهم يفسد

Then I thought and said to myself, 'I should turn to the *Al-Zanadiqa* (Atheists)'. Then I thought, 'Why should I be with them and I see their statements as mischief?' Then I said, 'There is nothing wrong with the statements of the *Khawarijites*. They enjoin to do good and forbid from the evil, and go with my sword until I die'. Then I thought regarding their statements, and should not be with them for I find them to be mischief'. Then I said, 'To *Al-Murjiyya*'. Then I thought, 'Why should I be with them, for their statements are mischief'.

فبينما أنا أفكر في نفسي وامشي إذا مر بعض موالى أبي عبد الله عليه السلام فقال لي يجب أن استأذن لك على أبي الحسن عليه السلام فقلت نعم فذهب فلم يلبث أن عاد إلى فقال قم وادخل عليه فلما نظر إلى أبو الحسن عليه السلام فقال لي مبتدأ يا هشام لا إلى الزنادقة ولا إلى الخوارج ولا إلى المرجئة ولا إلى القدرية ولكن إلينا قلت أنت صاحبني ثم سألته فأجابني عما أردت.

I was in between the thoughts to myself, and walking, when one of the freed slaves of Abu Abdullah^{asws} passed by. He said to me, 'He^{asws} will answer you, and get permission for you to Abu Al-Hassan^{asws}'. I said, 'Yes'. He went, and before long he came back to me. He said, 'Stand, and enter to be with him^{asws}'. When Abu Al-Hassan^{asws} looked at me, he^{asws} said to me initially (before I could say anything): 'O Hashim, Not to *Al-Zanadiqa*, and not to *Al-Khawarij*, and not to *Al-Murjiyya*, and not to *Al-Qadiriyya*, but to us^{asws}'. I said, 'You^{asws} are my master^{asws}'. Then I asked him^{asws}. He^{asws} answered me what I wanted'.

(5) حدثنا الهيثم النهدي عن محمد بن الفضيل الصيرفي قال دخلت على أبي الحسن الرضا عليه السلام فسألته عن أشياء وارتدت أن أسأله عن السلاح فاغفلته فخرجت ودخلت على أبي الحسن بن بشير فإذا غلامه ومعه رقعة وفيها بسم الله الرحمن الرحيم أنا بمنزلة أبي وورائه وعندي ما كان عنده.

5 – It has been narrated to us Al-Haysam Al-Nahd, from Muhammad Bin Al-Fazeyl Al-Sayrafi who said:

'I came to Abu Al-Hassan Al-Reza^{asws} to ask him^{asws} about certain things, and intended to ask him^{asws} about the weapons. I forgot about it. I left, and Abu Al-Hassan Bin Bashir, who was his^{asws} slave came to me and with him was a piece of paper and in it was written: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. I^{asws}

am the station of my^{asws} father, and inherited from him^{asws}, and with me^{asws} is that which what was with him^{asws}.

(6) حدثنا موسى بن عمر عن احمد بن عمر الحلال قال سمعت الاخرس بمكة يذكر الرضا عليه السلام فقال منه قال فدخلت مكة فاشتريت سكناً فرأيت فقلت والله لاقتلنه إذا خرج من المسجد فاقمت على ذلك فما شعرت الا برقعة ابي الحسن عليه السلام بسم الله الرحمن الرحيم بحق عليك لما كففت عن الاخرس فان الله تفتى وهو حسبي.

6 – It has been narrated to us Musa Bin Umar, from Ahmad Bin Umar Al-Hilal who said:

‘I heard Al-Akhras at Mecca mentioning Al-Reza^{asws} that he had won from him^{asws}. I entered Mecca. I bought an apartment. I saw him. I said, ‘By Allah^{azwj}, I shall kill him when he comes out from the Mosque’. I got exacerbated on that. I was preparing myself (for it) but then a note came from Abu Al-Hassan Al-Reza^{asws}: ‘In the Name of Allah^{azwj} the Beneficent, the Merciful. By my^{asws} right over you, why I^{asws} held back from Al-Akhras is because in Allah^{azwj} I^{asws} have confidence, and He^{azwj} is sufficient for me^{asws}’.

(7) حدثني حسن بن يعقوب بن يزيد عن الحسن بن علي الوشا عن عبد الله بن بكير عن عبد الله بن عطا المكي قال اشتقت إلى ابي جعفر عليه السلام وأنا بمكة فقدمت المدينة وما قدمتها الا شوقاً إليه فأصابني تلك الليلة مطر وبرد شديد فانتهيت إلى بابه نصف الليل فقلت ما اطرقه هذه الساعة وانتظر حتى اصبح وانى لافكر في ذلك إذ سمعته يقول يا جارية افتحي الباب لابن عطا فقد اصابه في هذه الليلة برد واذى قال فجاءت ففتحت الباب فدخلت عليه عليه السلام.

7 – It has been narrated to me Hassan Bin Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Al-Washaa, from Abdullah Bin Bakeyr, from Abdullah Bin Ataa Al-Makky who said:

‘I longed for Abu Ja’far^{asws}, and I was in Mecca. I proceeded to Al-Medina, and I did not go to him^{asws} except for my desire to be with him^{asws}. I suffered in that night from rain and extreme cold. I ended up at his^{asws} door in the middle of the night. I said (to myself), ‘I should not knock it at this hour, and should wait till the morning’, and I was in these thoughts when I heard him^{asws} say: ‘O maid, open the door for Ibn Ataa, for he is suffering in this night from the cold’. She came and opened the door and I came to him^{asws}’.

(13) باب من القدرة التي اعطى النبي ص والائمة من بعده ان الشجر يطيعهم باذن الله تبارك وتعالى

CHAPTER 13 – THE POWER WHICH WAS GIVEN TO THE PROPHET^{saww} AND THE IMAMS^{asws} AFTER HIM^{saww}, THAT THE TREE OBEYED THEM BY THE PERMISSION OF ALLAH^{azwj} BLESSED AND HIGH

(1) حدثنا احمد بن محمد عن الحسين بن سعيد وعلى بن الحكم جميعا عن محمد بن ابي عمير عن حماد بن عثمان عن ابي عبد الله عليه السلام قال ان من الناس من يؤمن بالكلام ومنهم من لا يؤمن الا بالنظر ان رجلا اتى النبي صلى الله عليه وآله فقال له ارني اية فقال رسول الله صلى الله عليه وآله لشجرتين اجتمعا فاجتمعتا ثم قال تفرقا فافترقا ورجع كل واحدة منهما إلى مكانها فامن الرجل.

1 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed and Ali Bin Al-Hakam together, from Muhammad Bin Abu Umeyr, from Hamaad Bin Usmaan, who has said: Abu Abdullah^{asws} said: 'Among the people is one who believes by the speech, and one who does not believe except by eyesight. A man came to the Prophet^{saww}. He said to him^{saww}, 'Show me a sign'. The Messenger of Allah^{saww} said to two trees: 'Get together!' They got together. Then said: 'Go apart'. They went apart, and each of them returned to its place. The man believed'.

(2) حدثنا عبد الله عن احمد بن الحسين عن احمد بن ابراهيم عن علي بن حسان عن عبد الرحمن بن كثير عن ابي عبد الله عليه السلام قال نزل أبو جعفر عليه السلام بواد فضرب خباه ثم خرج أبو جعفر عليه السلام بشئ حتى انتهى إلى النخلة فحمد الله عندها بمحامد لم اسمع بمثلها ثم قال ايتها النخلة اطعمينا مما جعل الله فيك قال فتساقط رطب احمر واصفر فاكل ومعه أبو امية الانصاري فاكل منه وقال هذه الآية فينا كالأية في مريم إذ هزت إليها جذع النخلة فتساقط عليها رطباً جنياً.

2 – It has been narrated to us Abdullah, from Ahmad Bin Al-Husayn, from Ahmad Bin Ibrahim, from Ali Bin Hasaan, from Abdul Rahmaad Bin Kaseer who has said the following: Abu Abdullah^{asws} said: 'Abu Ja'far^{asws} descended in a valley. He^{asws} moved briskly in it, then Abu Ja'far^{asws} came out with something until he^{asws} ended up at the Palm tree. He^{asws} Praised Allah^{azwj} in a manner that I^{asws} had not heard the like of it before. Then he^{asws} said: 'O Palm tree, feed us from what Allah^{azwj} has Made in you'. The dates fell from it, red and yellow. He^{asws} ate and with him^{asws} was Abu Umeet Al-Ansary who ate from it, and he^{asws} said: 'This is a sign with us^{asws} like it was regarding Mariam^{as} [19:25] *And shake towards you the trunk of the palmtree, it will drop on you fresh ripe dates*'.

(3) حدثنا محمد بن احمد عن سهل بن زياد عن عبد الله عن ابي الجارود عن القاسم بن الوليد النهدي عن الحرث قال خرجنا مع امير المؤمنين عليه السلام حتى انتهى إلى العاقول فإذا هو باصل شجرة قد وقع لحاؤها وبقي عمودها فضربها بيده ثم قال ارجعي باذن الله خضراء مثمرة فإذا هي تهتز باغصانها حملها الكمثرى فقطعنا واكلنا وحملنا معنا فلما كان من الغد غدونا فإذا نحن بها خضراء فيها الكمثرى.

3 – It has been narrated to us Muhammad Bin Ahmad, from Sahl Bin Ziyad, from Abdullah, from Abu Al-Jaroud, from Al-Qasim Bin Al-Waleed Al-Nahd, from Al-hars who said: 'We went out with Amir-ul-Momineen^{asws} until we ended up at Al-Aqoul, where there was an old tree whose bark had fallen off and its trunk had remained. He^{asws} hit it by his^{asws} hand, then said: 'Return, by the permission of Allah^{azwj} to be green and fruitful!' It started shaking its branches, and pears started appearing on it. We cut them off, and ate them, and took some of them with us. When it was the next morning, we went to it and it still had the green pears'.

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن بعض اصحابه عن قاسم بن محمد عن ابراهيم بن اسحق عن هارون عن ابي عبد الله عليه السلام قال قال امير المؤمنين عليه السلام لابي بكر هل اجمع بينك وبين رسول الله صلى الله عليه وآله

4 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from one of his companions, from Qasim Bin Muhammad, from Ibrahim Bin Is'haq, from Haroun, who has reported the following:

Abu Abdullah^{asws} said: 'Amir-ul-Momineen^{asws} said to Abu Bakr: 'Is there consensus between you and the Messenger of Allah^{saww}?' And the Hadeeth is lengthy. Abu Bakr informed Umar. He said to him, 'But you should have mentioned the day when you were with the Prophet^{saww}. He^{saww} said to the two trees: 'Meet!'. They came together. He^{saww} dispensed with his^{saww} needs, then ordered them. They went apart'.

(5) حدثنا موسى بن الحسن عن احمد بن الحسين عن احمد بن ابراهيم عن عبد الله بن بكير عن عمر بن بويه عن سليمان بن خالد عن ابي عبد الله عليه السلام قال كان أبو عبد الله البلخي معه فانتهى إلى نخلة خاوية فقال ايتها النخلة السامعة المطيعة لربها اطعمينا فيما جعل الله فيك قال فتساقط علينا رطب مختلف الوانه فاكلنا حتى تضرعنا فقال البلخي جعلت فداك سنة فيكم كسنة مريم.

5 – It has been narrated to us Musa Bin Al-Hassan, from Ahmad Bin Al-Husayn, from Ahmad Bin Ibrahim, from Abdullah Bin Bakeyr, from Umar Bin Buweyha, from Suleyman Bin Khalid, who has reported the following:

Once Abu Abdullah Al-Balkhy was with Abu Abdullah^{asws}. He^{asws} ended up at the Palm tree which was empty'. He^{asws} said: 'O Palm tree, the listener, the obedient to her Lord^{azwj}, feed us with what Allah^{azwj} has Made in you!' He said, 'Different colours of ripe dates fell down to us. We ate them until we were full up. Al-Balkhy said, 'May I be sacrificed for you^{asws}, the Sunnah with you^{asws} is like the Sunnah of Mariam^{as}'.

(6) حدثنا ابراهيم بن اسحق عن محمد بن فلان الرافي قال كان لي ابن عم يقال له الحسن بن عبد الله وكان من اعد اهل زمانه وكان يلقاه السلطان وربما استقبل السلطان بالكلام الصعب يعظه ويأمر المعروف وكان السلطان يحتمل له ذلك لصاحبه فلم يزل هذه حاله حتى كان يوما دخل أبو الحسن موسى عليه السلام المسجد فرأه فادنى إليه ثم قال له يا ابا على ما انا احب إلى ما انت فيه واسرني بك الا انه ليست لك معرفة فاذهب فاطلب المعرفة قال جعلت فداك وما المعرفة فقال له اذهب وتفق واطلب الحديث قال عمن قال عن انس بن مالك وعن فقهاء اهل المدينة ثم اعرض الحديث على

6 – It has been narrated to us Ibrahim Bin Is'haq, from Muhammad Bin Fulaan Al-Rafa'i who said: 'He was like a cousin to me. Al-Hassan Bin Abdullah said to him, and he was one of the worshippers of his time, and he had met the Sultan, and probably welcomed the Sultan with hurtful speech, which hurt him, and he had enjoined him to do good, and the Sultan made him bear that for his rectification. This situation did not pass away from him until there was one day when Abu Al-Hassan Musa^{asws} entered the Mosque.

He^{asws} saw him and called him over, then said to him: 'O Abu Ali, what I^{asws} would like to see is that which you are not in, and I^{asws} am affected by it, but there is no understanding with you. Go and seek the understanding'. He said, 'May I be sacrificed for you, and what is that understanding?' He^{asws} said to him: 'Go and ponder, and seek the Hadeeth'. He said, 'From whom?' He^{asws} said: 'From Anas Bin Maalik, and from the *Fuqaha* of the people of Al-Medina, then present it to me^{asws}'.

قال فذهب وتكلم معهم ثم جائه فقرأه عليه فاسقطه كله ثم قال له اذهب واطلب المعرفة وكان الرجل معينا بدينه فلم يزل مترصدا ابا الحسن عليه السلام حتى خرج إلى ضيعة له فتبعه ولحقه في الطريق فقال له جعلت فداك اني احتج عليك بين يدي الله فدلني على المعرفة قال فاخبره بامير المؤمنين عليه السلام وقال كان امير المؤمنين عليه السلام بعد رسول الله صلى الله عليه وآله واخبره بامر ابي بكر وعمر فتقبل منه ثم قال فمن كان بعد امير المؤمنين عليه السلام قال الحسن عليه السلام ثم الحسين حتى انتهى إلى نفسه ثم سكت

He said, 'I went and spoke to them, then went and read it out to him^{asws}. He^{asws} cut off all of it (refuted it). Then he^{asws} said to him: 'Go and seek the understanding from

a man who was certain of his religion'. Abu Al-Hassan^{asws} did not stop watching him until he went out with him in the road. He said, 'May I be sacrificed for you^{asws}, I am in need to you^{asws}, in front of Allah^{azwj}. Give me the evidence on the understanding'. He said, 'He^{asws} informed him of Amir-ul-Momineen^{asws} and said: 'Amir-ul-Momineen^{asws} was after the Messenger of Allah^{saww}, and he^{asws} informed him of the matter of Abu Bakr and Umar'. He accepted it, then said, 'And who was after Amir-ul-Momineen^{asws}? He^{asws} said: 'Al-Hassan^{asws}, then Al-Husayn^{asws}, ending up with himself. Then he^{asws} was silent'.

قال جعلت فداك فمن هو اليوم قال ان اخبرتك تقبل قال بلى جعلت فداك قال انا هو قال جعلت فداك فشئ استدل به قال اذهب إلى تلك الشجرة وأشار إلى ام غيلان فقل لها يقول لك موسى بن جعفر اقبلي قال فاتيتها قال فرأيتها والله تجب الارض جبوبا حتى وقفت بين يديه ثم اشار إليها فرجعت قال فاقر به

He said, 'May I be sacrificed for you, and who is the one today?' He^{asws} said: 'I^{asws} inform you and you will accept it?' He said, 'Yes, may I be sacrificed for you'. He^{asws} said: 'I^{asws} am the one'. He said, 'May I be sacrificed for you^{asws}, which thing proves it?'. He^{asws} said: 'Go to that tree', and pointed to Umm Gaylaan. Say to it: 'Musa Bin Ja'far^{asws} tells you, accept it!' He said, 'I came to it and said it'. I saw it, by Allah^{azwj}, it answered by uprooting itself from the earth until it stood in front of me. Then I gestured to it. It returned. I accepted it'.

ثم لزم السكوت فكان لا يراه احد يتكلم بعد ذلك وكان من قبل ذلك يرى الرؤيا الحسنة ويرى له ثم انقطعت عنه الرؤيا فرأى ليلة ابا عبد الله عليه السلام فيما يرى النائم فشكى إليه انقطاع الرؤيا فقال لاتغنم فان المؤمن إذا رسخ في الايمان رفع عنه الرؤيا.

Then it became necessary to observe silence, for no one had seen it, for him to speak after that, and before that he used to dream beautiful dreams for him, then the dream was cut off from him. He saw, one night, Abu Abdullah^{asws} in his dream. He complained to him^{asws} of the cutting off of the dreams'. He^{asws} said: 'Do not grieve, for when the believer is immersed in the faith, the dreams are lifted from him'.

(7) حدثنا ابراهيم بن هاشم عن يحيى ابن ابي عمران عن يونس عن حماد عن خالد بن عبد الله انه سمع ابا عبد الله عليه السلام يقول من الناس من يؤمن بالكلام ومنهم من لا يؤمن الا بالنظر ان رجلا أتى رسول الله صلى الله عليه وآله فقال له ارني اية فقال رسول الله صلى الله عليه وآله لشجرتين اجتماعا فاجتمعا ثم قال تفرقا فرجعت كل واحدة منهما إلى مكانها فامن الرجل.

7 – It has been narrated to us Ibrahim Bin Hashim, from Yahya Ibn Abu Umraan, from Yunus, from Hamaad, from Khalid Bin Abdullah who heard and reported the following:

Abu Abdullah^{asws} say: 'From the people is one who believes by the speech, and from them is one who will not believe except by the eyesight. A man came to the Messenger of Allah^{saww}. He said to him^{saww}, 'Show me a sign'. The Messenger of Allah^{saww} said to two trees: 'Get together!' They go together. Then said: 'Be apart!' Each of them returned to its place. The man believed'.

(8) حدثنا احمد بن محمد بن الحسين بن سعيد عن احمد بن محمد بن ابي نصر عن حماد بن عثمان عن خالد بن عبد الله مثله.

8 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Bin Usman, from Khalid Bin Abdullah, who has reported similar to this.

(9) حدثنا محمد بن الحسين عن جعفر بن محمد عن يونس قال حدثني حماد بن عثمان عن ابي عبد الله عليه السلام قال ان النبي صلى الله عليه وآله في مكان ومعه رجل من اصحابه واراد قضاء حاجة فقال انت الخشبتيين يعني النخلتين فقال

9 – It has been narrated to us Muhammad Bin Al-Husayn, from Ja'far Bin Muhammad, from Yunus, from Hamaad Bin Usmaan, who has reported the following:

Abu Abdullah^{asws} said: 'The Prophet^{saww} was in a place, and with him^{saww} was a man from his^{saww} companions and wanted to fulfil his^{saww} need. He^{saww} said: 'O two woods! - meaning the two Palm trees. He^{saww} said to them both: 'Get together by the order of the Messenger of Allah^{saww}!' The Prophet^{saww} veiled himself^{saww} by these two. He^{saww} fulfilled his^{saww} need, and then stood up. The man went there. He did not see a thing'.

(10) حدثنا الهيثم النهدي عن اسماعيل بن مروان عن عبد الله الكناسي عن ابي عبد الله عليه السلام قال خرج الحسن بن علي بن ابي طالب عليه السلام في بعض عمرة ومعه رجل من ولد الزبير كان يقول بامامته قال فنزلوا في منهل من تلك المناهل قال نزلوا تحت نخل يابس فقد يبس من العطش قال ففرش الحسن تحت نخلة وللزبير بحذائه تحت نخلة اخرى قال فقال الزبيري ورفع راسه لو كان في هذا النخل رطب لاكلنا منه قال فقال له الحسن وانك لتشتهي الرطب قال نعم فرجع الحسن عليه السلام يده إلى السماء فدعا بكلام لم يفهمه الزبيري فاخضرت النخلة ثم صارت إلى حالها وفارقت وحملت رطباً قال فقال له الجمال الذي اكلتوا منه سحر والله قال فقال له الحسن ويلك ليس بسحر ولكن دعوة ابن النبي صلى الله عليه وآله مجابة قال فصعدوا إلى النخلة حتى يصرموا مما كان فيها فاكفاهم.

10 – It has been narrated to us Al-Haysam Al-Nahdy, from Ismail Bin Marwaan, from Abdullah Al-Kanaasy, who has reported the following:

Abu Abdullah^{asws} said: 'Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} went out on one Umra, and with him^{asws} was a man from the sons of Al-Zubeyr, who was a believer in his^{asws} Imamate. They camped in one of its places, under a dry Palm tree, and it had dried up due to lack of water. Al-Hassan^{asws} spread the mat under the Palm tree and for Al-Zubeyri, and the shoes under another Palm tree. Al-Zubeyri said raising his head, 'If there were dates in this Palm tree, we would have eaten from it'. Al-Hassan^{asws} said to him: 'And you are desirous of the dates?' He said, 'Yes'. Al-Hassan^{asws} raised his^{asws} hands towards the sky, and supplicated by speech that Al-Zubeyri did not understand. The Palm tree became green, before returning back to its dead state, it bore dates. Al-Jamaal said to him^{asws}, 'By Allah^{azwj}, this is the limit of magic'. Al-Hassan^{asws} said to him: 'Woe be unto you, but the son^{asws} of the Prophet^{saww} supplicated and was answered'. Abu Abdullah^{asws} said: 'He climbed up the Palm tree until he plucked from it as much as was sufficient for him'.

(11) حدثنا احمد بن محمد عن سليمان بن خالد عن ابي عبد الله عليه السلام وكان معه أبو عبد الله البجلي فأنتهى عليه السلام إلى نخلة خاوية فقال ايتها النخلة السامعة الطيبة المطيعة لربها اطعمينا مما جعل الله فيك قال فتساقط علينا رطب مختلف الوانه فاكلنا حتى تضرعنا فقال اليكم سنة كسنة مريم.

11 – It has been narrated to us Ahmad Bin Muhammad, from Suleyman Bin Khalid, who has reported the following:

Once there was with Abu Abdullah^{asws}, Al-Bajaly. He^{asws} came up to an empty Palm tree. He^{asws} said: 'O Palm tree, the listener, the good, the obedient to her Lord^{azwj}, feed us from what Allah^{azwj} has Made to be in you'. He said, 'Dates of different colours fell down toward us. We ate them until we were full up. He said, 'To you^{asws} is the Sunnah like the Sunnah of Mariam^{as}'.

(14) باب في الائمة عليهم السلام انهم يعلمون من ياتي ابوابهم ويعلمون بمكانهم من قبل ان يسأذنوا عليهم

CHAPTER 14 – REGARDING THE IMAMS^{asws}, THEY KNOW THE ONES WHO COME TO THEIR^{asws} DOORS, AND KNOW OF THEIR PLACE BEFORE THEY^{asws} SEEK PERMISSION FROM THEM^{asws}

(1) حدثني يعقوب بن يزيد عن الحسن على الوشا عن عبد الله الكنانى عن موسى بن بكر عن عبد الله بن عطاء المكي قال اشتقت إلى ابي جعفر عليه السلام وانا بمكة فقدمت المدينة ما قدمتها الا شوقا إليه فاصابني تلك الليلة مطرة وبرد شديد فانتهيت إلى بابه نصف الليل فقلت ما اطرقه هذه الساعة وانتظر حتى اصبح واني لافكر في ذلك إذ سمعته يقول يا جارية افتحي الباب لابن عطا فقد اصابه برد شديد في هذه الليلة قال فجاءت ففتحت الباب فدخلت عليه.

1 – It has been narrated to me Yaqoub Bin Yazeed, from Al-Hassan Ali Al-Washaa, from Abdullah Al-kanany, from Musa Bin Bakr, from Abdullah Bin Ata'a Al-Makky who said:

'I longed for Abu Ja'far^{asws}, and I was in Mecca. I proceeded to Al-Medina, and I did not go any further but I had the desire to go to him^{asws}. That night I was struck by rain and extreme cold. I ended up at his^{asws} door in the middle of the night. I said (to myself), 'I should not knock at this hour and should wait until the morning', and I was in these thoughts when I heard him^{asws} say: 'O maid, open the door to Ibn Ata'a, who is suffering from extreme cold in this night'. She came and opened the door. I came to him^{asws}.

(2) حدثنا يعقوب بن يزيد عن الحسين بن على الوشا عن على بن ابي حمزة قال خرجت بابي بصير اقوده إلى ابي عبد الله عليه السلام قال فقال لا تكلم ولا تقل شيئا فانتهيت به إلى الباب ففتحني فسمعت ابا عبد الله عليه السلام يقول يا فلانة افتحي لابي محمد الباب قال فدخلنا والسراج بين يديه وإذا سبط بين يديه مفتوح وقال فوقعت على الرعد فجعلت ارتعد فرفع رأسه إلى فقال ابزاز انت فقلت نعم جعلت فداك

2 – It has been narrated to us Yaqoub Bin Yazeed, from Al-Husayn Bin Ali Al-Washaa, from Ali Bin Abu Hamza who said:

'I came out with Abu Baseer to go and sit with Abu Abdullah^{asws}. He said, Do not discuss or say anything'. We ended up at the door. I heard Abu Abdullah^{asws} speak in a murmur: 'O so and so, open the door for Abu Muhammad'. We entered and the lantern was in front of him^{asws}, and its parts were open, and said, 'Thunder occurred and we returned'. He^{asws} raised his head towards me and said: 'You^{asws} are trembling'. I said, Yes, may I be sacrificed for you^{asws}.

(3) حدثنا محمد بن احمد عن احمد بن هلال أو محمد بن الحسين عن الحسن بن فضال عن ابن ابي بكير عن ابي كهشم عن عبد الله بن عطا قال دخلت إلى مكة ففرغت من طوافي وسعيتي وبقي على ليل فقلت امضى إلى ابي جعفر عليه السلام فاتحدثت عنده بقية ليلي فجئت إلى الباب فقرعته فسمعت ابا جعفر عليه السلام يقول ان كان عبد الله بن عطا فادخله قال من هذا قلت عبد الله بن عطا قال ادخل.

3 – It has been narrated to us Muhammad Bin Ahmad, from Ahmad Bin Hilal or Muhammad Bin Al-Husayn, from Al-Hassan Bin Fazaal, from Ibn Abu Bakeyr, from Abu Kahmash, from Abdullah Bin Ataa who said:

'I entered Mecca. I completed my Tawaaf and Sai'y and stayed there for the night. I said (to myself), 'Let me go to Abu Ja'far^{asws} and spend the remainder of the night in discussion'. I came to the door. I knocked on it. I heard Abu Ja'far^{asws} say: 'That will be Abdullah Bin Ata'a. Make him enter'. He said, 'Who is this?' I said, 'Abdullah Bin Ata'a'. He said, 'Enter'.

(15) باب في الانمة من آل محمد ع انهم إذا ظهوروا حكموا بحكومة آل داود ع

CHAPTER 15 – REGARDING THE IMAMS^{asws} FROM THE PROGENY OF MUHAMMAD^{saww}, WHEN THEY^{asws} APPEAR, THEY^{asws} WILL JUDGE BY THE JUDGEMENT OF THE FAMILY OF DAWOOD^{as}

(1) حدثنا احمد بن محمد عن ابن سنان عن ابان قال سمعت ابا عبد الله عليه السلام يقول لا تذهب الدنيا حتى يخرج رجل مني رجل يحكم بحكومة آل داود ولا يسئل عن بيعة يعطى كل نفس حكمها.

1 – It has been narrated to us Ahmad Bin Muhammad, from Ibn Sinan, from Abaan who said: 'I heard Abu Abdullah^{asws} say: 'The world will not come to an end until a man^{ajfi} comes from us^{asws} who will judge by the Judgement of the family of Dawood^{as}. He^{ajfi} will not ask for any proof. He^{asws} will give every soul his^{ajfi} judgement'.

(2) حدثنا محمد بن الحسين عن صفوان بن يحيى عن ابي خالد القماط عن حمرا بن اعين قال قلت لابي عبد الله عليه السلام انبياء انتم قال لا قلت فقد حدثني من لا اتهم انك قلت انكم انبياء قال من هو أبو الخطاب قال قلت نعم قال كنت إذا اهرج قال قلت فيما تحكمون قال نحكم بحكم آل داود.

2 – It has been narrated to us Muhammad Bin Al-Husayn, from Safwaan Bin Yahya, from Abu Khalid Al-Qamaat, from Hamraan Bin Ayn who said:

'I asked from Abu Abdullah^{asws}, 'Are you^{asws} a Prophet^{as}? He^{asws} replied: 'No'. I said, 'I have been told that someone has accused you that you^{asws} have claimed Prophethood'. He^{asws} said: 'Who is the one, Abu Al-Khataab?' I said, 'Yes'. He^{asws} said: 'That was when I^{asws} abandoned him'. I said, 'By what did you^{asws} judge?' He^{asws} said: 'We^{asws} judge by the judgement of the Family of Dawood^{as}'.

(3) حدثنا محمد بن عيسى عن محمد بن اسماعيل عن منصور بن يونس عن فضيل الاعور عن ابي عبيدة عنه عليه السلام قال إذا قام قائم آل محمد حكم بحكم داود وسليمان لا يسئل الناس بيعة.

3 – It has been narrated to us Muhammad bin Isa, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Fazeyl Al-Awr, from Abu Ubeyda, who has said the following:

Imam^{asws} said: 'When Al-Qaim^{ajfi} of the Progeny^{asws} of Muhammad^{saww} makes a stand, he^{asws} will judge by the Judgement of Dawood^{as} and Suleiman^{as}. He^{asws} will not ask the people for any proofs'.

(4) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن يونس عن حريز قال سمعت ابا عبد الله عليه السلام يقول لن تذهب الدنيا حتى يخرج رجل منا اهل البيت يحكم بحكم داود ولا يسئل الناس بيعة.

4 – It has been narrated to us Abdullah Bin Ja'far, from Muhammad Bin Isa, from Yunus, from Hareyz who said:

'I heard Abu Abdullah^{asws} say: 'The world will not end until a man^{asws} from us^{asws} the People^{asws} of the Household (of Muhammad^{saww}) comes out. He^{asws} will judge by the Judgement of Dawood^{as} and will not ask the people for proof'.

(5) حدثنا يعقوب بن يزيد عن ابن ابي عمير عن منصور عن فضيل الاعور عن ابي عبيدة الحذاء قال كنا زمان ابي جعفر عليه السلام حين قبض عليه السلام نتردد كالغنم لا راعي لها فلقينا سالم بن ابي حفصة فقال يا ابا عبيدة من امامك قلت ائمتي من آل محمد فقال هلكت واهلك اما سمعته وانت معي ابا جعفر وهو يقول من مات وليس عليه امام مات ميتة جاهلية اما تعرف انه قد خلف ولده جعفرا امام على الامة قلت بلى لعمرى قد رزقني الله المعرفة

5 – It has been narrated to us Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Mansour, from Fazeyl Al-Awr, from Abu Ubeyda Al-Haza'a who said:

'It was the era of Abu Ja'far^{asws}. When he^{asws} passed away, we were like sheep without shepherd for them. We met Saalim Bin Abu Hafs who said, 'O Abu Ubeyda, who is your Imam?' I said, 'The Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}'. He said, 'You are destroyed and will destroy (others), and did you not hear him^{asws},

and you were with me, Abu Ja'far^{asws} and he^{asws} said: 'One who dies, and there is no Imam^{asws} to him, has died the death of Ignorance'? So, recognise that who he^{asws} has left behind; his^{asws} son Ja'far^{asws} as Imam^{asws} on the community'. I said, 'Yes, I swear upon my life, Allah^{azwj} has Granted me the sustenance of understanding'.

قال قلت لابي عبد الله عليه السلام بعد ما لقينته ان سالم بن ابي حفصة قال لي كذا و كذا قال لي يا ابا عبيدة اما علمت انه لم يمت منا ميت حتى يخلف من بعده من يعمل مثل عمله ويسير بمثل سيرته ويدعو لي مثل الذي دعا إليه يا ابا عبيدة انه لم يمنع ما اعطى داود ان اعطى سليمان قال ثم قال يا ابا عبيدة انه إذا قام قائم آل محمد صلى الله عليه وآله حكم بحكم آل داود وكان سليمان لا يسئل الناس بينة.

I said to Abu Abdullah^{asws} afterwards when I met him^{asws}, 'That Saalim Bin Abu Hafs has said to me such and such'. He^{asws} said to me: 'O Abu Ubeyda, but you should know that no one of us^{asws} dies until he^{asws} appoints from after him^{asws}, one who will act similar to his^{asws} actions, and behaves similarly to his^{asws} behaviour, and calls to what he^{asws} had called to. O Abu Ubeyda, whatever was Given to Dawood^{as} was not prevented from Suleiman^{as}'. Then said: 'O Abu Ubeyda, when Al-Qaim^{ajfj} of the Progeny^{asws} of Muhammad^{saww} makes a stand, He^{asws} will judge by the judgement of the Family of Dawood^{as}, and Suleiman^{as} and will not ask the people for proof'.

(16) باب في الائمة انهم يعرفون من يمرض من شيعتهم و يحزنون ويدعون ويؤمنون على دعاء شيعتهم وهم غيب عنهم

CHAPTER 16 – REGARDING THE IMAMS^{asws}, THEY RECOGNISE THE ONES WHO FALL SICK FROM THEIR^{asws} SHIITES, AND THEY^{asws} GRIEVE, AND SUPPLICATE, AND SAY AMEEN ON THE SUPPLICATION OF THEIR^{asws} SHIITES, AND THEY ARE HIDDEN FROM THEM^{asws}

(1) حدثنا الحسن بن علي بن النعمان عن ابيه قال حدثني الشامي عن ابي داود السبيعي عن ابي سعيد الخدري عن رميلة قال وعكا شديدا في زمان امير المؤمنين عليه السلام فوجدت من نفسي خفة في يوم الجمعة وقلت لا اعرف شيئا افضل من ان افيض على نفسي من الماء واصلي خلف امير المؤمنين عليه السلام ففعلت ثم جئت إلى المسجد فلما سعد امير المؤمنين عليه السلام المنبر اعد على ذلك الوعك فلما انصرف امير المؤمنين عليه السلام ودخل القصر دخلت معه فقال يا رميلة رأيتك وانت متشيك بعضك في بعض فقلت نعم وقصصت عليه القصة التي كنت فيها والذي حملني على الرغبة في الصلوة خلفه فقال يا رميلة ليس من مؤمن يمرض الا مرضنا بمرضه ولا يحزن الا حزنا بحزنه ولا يدعو الا امنا لدعائه ولا يسكت الا دعونا له فقلت له يا امير المؤمنين جعلني الله فداك هذا لمن معك في القصر ارايت من كان في اطراف الارض قال يا رميلة ليس يغيب عنا مؤمن في شرق الارض ولا في غربها.

1 – It has been narrated to us Al-Hassan Bin Ali Bin Al-No'maan, from his father, from Al-Shamy, from Abu Dawood Al-Sabiyyi, from Abu Saeed Al-Khudry, from Rameyla who said:

'I became extremely ill during the time of Amir-ul-Momineen^{asws}. I found in myself lightness (felt better) in the Day of Friday, and I said (to myself), 'I don't know of anything which is better than pouring water on myself and Praying behind Amir-ul-Momineen^{asws}'. I did that, then went to the Mosque. When Amir-ul-Momineen^{asws} ascended the Pulpit, that illness of mine returned. When Amir-ul-Momineen^{asws} departed and entered the palace, I entered along with him^{asws}. He^{asws} said: 'O Rameyla, I^{asws} saw that you were covering parts of you with other parts'. I said, 'Yes', and I related to him^{asws} the story which had happened with me and made me to come and Pray behind him^{asws}.

He^{asws} said: 'O Rameyla, there is none from the believers who falls sick except that we^{asws} get sick with his illness, and he does not grieve except that we^{asws} are aggrieved by his grief, and he does not supplicate except that we^{asws} say *Ameen* to his supplication, and he does not become silent except that we^{asws} supplicate for him'. I said, 'O Amir-ul-Momineen^{asws}, may Allah^{azwj} Make me to be sacrificed for you^{asws}, this is from you^{asws} for those who are here. Do you^{asws} see the ones who are in other parts of the earth?' He^{asws} said: 'O Rameyla, a believer is not hidden from me^{asws}, be he in the east of the earth or in the west of it'.

(2) حدثنا ابراهيم بن هاشم عن الحسين بن سيف عن ابيه قال حدثني عبد الكريم بن عمرو عن ابي الربيع الشامي قال قلت لابي عبد الله عليه السلام بلغني عن عمر بن اسحق حديث فقال اعرضه قال دخل امير المؤمنين عليه السلام فرأى صفرة في وجهه قال ما هذه الصفرة فذكر وجعا به فقال له على عليه السلام انا لنفرح لفرحكم ونحزن لحزنكم ونمرض لمرضكم ندعو لكم فتدعون فنؤمن قال عمرو قد عرفت ما قلت ولكن كيف ندعو فتؤمن فقال انا سواء علينا البادي والحاضر فقال أبو عبد الله عليه السلام صدق عمرو.

2 – It has been narrated to us Ibrahim Bin Hashaam, from Al-Husayn Bin Sayf, from his father, from Abdul Kareem Bin Amro, from Abu Al-Rabi'e Al-Shamy who said:

'I said to Abu Abdullah^{asws}, 'A Hadeeth has reached me from Umar Bin Is'haaq'. He^{asws} said: 'Present it'. I said, 'He said, 'Amir-ul-Momineen^{asws} entered, and he^{asws} saw yellowness in his face'. He^{asws} said: 'What is this yellowness?' He mentioned, and he^{asws} was hurt by it. Ali^{asws} said to him: 'I^{asws} become happy with your

happiness, and I^{asws} am aggrieved by your grief, and become sick with your illness, and supplicate for you. Whenever you supplicate, I^{asws} say *Ameen*'. Amro said, 'I understand what you^{asws} said, but how, we supplicate and you^{asws} say *Ameen*?' He^{asws} said: 'It is the same to us^{asws}, the apparent and the present'. Abu Abdullah^{asws} said: 'Amro spoke the truth'.

(17) باب في قول الائمة عليهم السلام لشيعتهم لو كان على افواههم اوكية وكتموا على انفسهم لاخبروهم بجميع ما يصيبهم من المنايا والبلايا وغيره.

CHAPTER 17 – REGARDING THE SPEECH OF THE IMAMS^{asws} TO THEIR^{asws} SHIITES, IF THERE WAS A SEAL ON THEIR MOUTHS, AND THEY COULD KEEP IT CONCEALED WITHIN THEMSELVES, THEY^{asws} WOULD HAVE INFORMED THEM THE WHOLE OF WHAT WOULD HAVE HURT THEM FROM THE DEATHS AND THE AFFLICTIONS AND MORE

(1) حدثنا احمد بن محمد عن محمد بن سنان عن ابن مسكان سمعت ابا بصير يقول قلت لابي عبد الله عليه السلام من اين اصاب اصحاب على ما اصابهم من علمهم بمناياهم وبلاياهم قال فأجابني شبه المغضب ممم ذلك الا منهم قال قلت فما يمنعك جعلني الله فداك قال ذلك باب اغلق الا ان الحسين بن علي عليهما السلام فتح منه شيئا ثم قال يا ابا محمد ان اولئك كانت على افواههم اوكية.

1 – It has been narrated to us Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan who said:

'I heard Abu Baseer say: 'I said to Abu Abdullah^{asws}, 'From where did the companions of Ali^{asws} got hurt of what hurt them, the ones who knew about their deaths and their afflictions?' He^{asws} answered me as if he^{asws} was offended: 'From whom was that except from themselves?' I said, 'What prevents you^{asws}, may Allah^{azwj} make me to be sacrificed for you^{asws}?' He^{asws} said: 'That is a door which is shut, except that Al-Husayn Bin Ali^{asws} opened from it a few things'. Then said: 'O Abu Muhammad, those ones had a seal on their mouths (pointing towards observing dissimulation (Taqqiya))'.

(2) حدثنا عبد الله بن عامر عن محمد بن سنان عن اسحق بن عمار عن ابي بصير مثله.

2 – It has been narrated to us Abdullah Bin Aamir, from Muhammad Bin Sinan, from Is'haq Bin Amaar, from Abu Baseer, similar to it'.

(3) حدثنا محمد بن احمد عن احمد بن هلال عن ابن ابي عمير عن محمد بن حكيم عن ابي بصير قال قلت لابي عبد الله عليه السلام من لنا ان يحدثنا كما كان على امير المؤمنين يحدث اصحابه بايامهم وتلك المعضلات فقال اما ان فيكم مثله اولئك كان على افواههم اوكية.

3 – It has been narrated to us Muhammad Bin Ahmad, from Ahmad Bin Hilal, from Ibn Abu Umeyr, from Muhammad Bin Hakeem, from Abu Baseer who said:

'I said to Abu Abdullah^{asws}, 'Who will narrate to us as Ali^{asws} Amir-ul-Momineen^{asws} used to narrate to his^{asws} companions regarding those problems that they had faced in their days (life)?' He^{asws} said: 'But are there among you the like of those ones who had a seal-on their mouths?'

(4) حدثنا الحجال عن الحسن بن حسين اللؤلؤي عن ابن سنان عن اسحق بن عمار عن ابي بصير قال قلت لابي عبد الله عليه السلام اصلحك الله من اين اصاب اصحاب على ما اصابوا في علمهم بمناياهم وبلاياهم فأجابني شبه المغضب ممم ذلك الا منهم قال قلت فما يمنعك جعلني الله فداك قال ذلك باب قد اغلق الا ان الحسين بن علي عليه السلام فتح منه شيئا يسيرا ثم قال ابا محمد ان اولئك كانت على افواههم اوكية.

4 – It has been narrated to us Al-Hajaal, from Al-Hassan Bin Husayn Al-Lu'lu'i, from Ibn Sinan, from Is'haq Bin Amaar, from Abu Baseer who said:

'I said to Abu Abdullah^{asws}, 'May Allah^{azwj} keep you^{asws} well, 'From where did the companions of Ali^{asws} got hurt of what hurt them, the ones who knew about their deaths and their afflictions?' He^{asws} answered me as if he^{asws} was offended: 'From whom was that except from themselves?' I said, 'What prevents you^{asws} (Informing us of our fate) may Allah^{azwj} make me to be sacrificed for you^{asws}?' He^{asws} said: 'That

is a door which is shut, except that Al-Husayn^{asws} Bin Ali^{asws} opened it for a short while (showed his^{asws} companions their places in the Paradise on the eve of Ashura). Then said: 'O Abu Muhammad, those ones (the companions of Imam Hussain^{asws}) had a seal on their mouths'.

(5) حدثنا يعقوب بن يزد عن ابن ابي عمير عن بكر بن محمد الازدي عن ابي بصير عن ابي عبد الله عليه السلام قال قلت له مالنا من يحدثنا بما يكون كما كان على عليه السلام يحدث اصحابه قال بلى والله وان ذاك لكم ولكن هات حديثا واحدا حدثتكم به فكتمت فسكت ما حدثني بحديث الا وقد وجدته حدثت به.

It has been narrated to us Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Bakr Bin Muhammad Al-Arzy, from Abu Baseer who has said:

'I said to Abu Abdullah^{asws}, 'Who is (nominated) for us to narrate to us of what is going to happen, as Ali^{asws} had narrated to his^{asws} companions?' He^{asws} said: 'Yes, by Allah^{azwj}, and that is for you, but, when I give you one Hadeeth and I tell you to conceal it and refrain from narrating it, except that I^{asws} found out that you have narrated it'.

تم الجزء الخامس من كتاب بصائر الدرجات ويتلوه الجزء السادس من الكتاب.

This completes Part five of the Book Basaair Al-Darajaat, and it will be followed by Part six of the Book'.